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THE
JOURNAL
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ROYAL ASIATIC SOCIETY
OF
GREAT BRITAIN AND IRELAND.



VOLUME THE FIRST.

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P R E F A C E.

THE mode heretofore followed in publishing the Transactions of the Society having been attended with many inconveniences, arising partially or wholly from restrictions on the subjects to be introduced, as well as from the quarto form of the impression, and from the uncertain, but widely extended periods at which the editions were made, the Council has considered it advisable to sanction a regular quarterly publication in octavo, and less limited as to the nature of the materials of which it is to be composed. This arrangement will afford the means of rendering available many valuable contributions, which, notwithstanding their real interest and importance, may not entirely conform to the system on which the quarto publication is founded: and the latter may still be continued whenever the accumulation of matter on subjects more peculiar to its original design shall render any additional volume expedient.

The octavo publication is styled the JOURNAL OF THE ROYAL ASIATIC SOCIETY, will be edited at intervals of three months, and we may trust will become a repository for much valuable information, which, consistently with the views of the SOCIETY, will thus be communicated to the Public. The researches of the learned into the history and customs of the nations of the

East in ancient times, their investigations into the yet remaining monuments of early and extensive civilization, may here be placed in contrast with the labours of those who prefer the progress of improvement in the present day, or suggest the means by which that improvement may be accelerated* and enlarged; the deductions of philosophy may be compared with the results of experience, and the theories of the speculative produce schemes of practical utility.

The COUNCIL, while thus endeavouring to give greater extension to the operations of the Society, and to increase its claims to public approbation and support, feels that its ability to do so may be materially increased by the earnest and effective co-operation of the Members of the Society, and of all others who feel an interest in the manners, literature, and science of Asia, as well as in the welfare of our empire in the East.

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THE COUNCIL of the ROYAL ASIATIC SOCIETY of Great Britain and Ireland takes this opportunity of informing the Members of the Society and the Public, that in selecting papers for publication in the Society's JOURNAL, it is guided by the importance or singularity of the subjects treated on, or by the advantageous manner of treating them, but that it does not guarantee the certainty of the facts, or the propriety of the reasonings contained in the papers so published, which must still rest on the credit or judgment of their respective authors.

JOURNAL

OF THE

ROYAL ASIATIC SOCIETY.

ART. I.—*Description of the various Classes of Vessels constructed and employed by the Natives of the Coasts of Coromandel, Malabar, and the Island of Ceylon, for their Coasting Navigation.* By JOHN EDYE, Esq., late Master Shipwright of His Majesty's Naval Yard at Trincomali, now in the Department of the Surveyor of the Navy.—Communicated by the late Major-General SIR JOHN MALCOLM, G.C.B. K.L.S. M.R.A.S. &c. &c.

Read 1st of June, 1833.

THE following Paper having been referred by the COUNCIL of the ROYAL ASIATIC SOCIETY to SIR JOHN MALCOLM, for his opinion as to its eligibility for insertion in the Printed *Transactions* of the Society, was returned by that distinguished and lamented individual, with a Letter of which a copy is subjoined, and which will be found to point out, in a very satisfactory manner, the practical value of Mr. EDYE's communication.

“ *To the Secretary of the ROYAL ASIATIC SOCIETY.*
“ SIR,

“ Before I comply with the desire of the COUNCIL to report on Mr. EDYE's Treatise on Indian Vessels, it may be useful to explain how it came into my possession.

“ When on a visit to Chatham, Mr. EDYE, who is now employed in His Majesty's dock-yard at that place, shewed me this manuscript; and deeming it very curious, I begged he would allow me to present it to the ROYAL ASIATIC SOCIETY, which might, I thought, consider it worthy of a place in its *Transactions*; not only as it exhibited the actual state of the art of Ship-building in India, but on account of the evidence it contained of that art being at the same stage at which it now is, at a period of the most remote antiquity. Mr. EDYE's manuscript appeared to me to possess more value from the remarkable fact, that many of the

vessels of which he gives us an account, illustrated by correct drawings of their construction, are so admirably adapted to the purposes for which they are required, that, notwithstanding their superior science, Europeans have been unable, during an intercourse with India of two centuries, to suggest, or at least to bring into successful practice, one improvement. I may adduce the *Masula* boats, on the Coast of Coromandel, in proof of this assertion; and, to my knowledge, both talent and skill have laboured in vain to improve the shape and construction of those vessels.

“The COUNCIL having referred this paper to me, I shall shortly state its contents, and my opinion of its value.

“Mr. EDYE, by a residence of five years in India as His Majesty’s Master-shipwright in Ceylon, had singular opportunities of becoming perfectly informed on the subject of which he treats in this Memoir. He describes in a clear and concise manner the various vessels of the coasts of Coromandel, Malabar, and Ceylon; which he classifies as follows:—

Catamarans of Ceylon, the Malabar and Coromandel coasts, &c.

Canoes of Point De Galle and the Malabar coast.

Jangár of the Malabar coast, for rivers.

Pambán Manché . . Snake Boat of Cochin.

Bandar Manché . . . Boats used to load ships and carry goods on the coast of Malabar.

Masula Boats Used chiefly at Madras in lading and discharging cargoes, and carrying passengers to and from ships in the Roads.

Mangalore Manché
Calicut Manché
Panyani Manché } These are coast boats, of construction suited to the places from which they are named.

Patamár Vessels employed in the coasting-trade from Bombay to Ceylon.

Arab Dow Vessels employed in the trade between the Red Sea, the Arabian coast, the Gulph of Persia, and the Indian coasts of Cutch, Gujarát, and Malabar. These Dows are also used in the Persian Gulph, for the purposes of war and piracy. They are always manned by Arabs.

Baggalah, or Budgerow } These vessels trade from Cutch, Gujarát, and the Malabar coast, to the Gulph of Persia, the coast of Arabia, and the Red Sea. They are Indian vessels, and manned with Indian seamen, called Lascars.

Dóni A vessel used in the coasting-trade of Coromandel, from which they often carry cargoes to Ceylon and the Gulph of Manár.

Boatila Manché . . . Used in the Gulph of Manár and the southern parts of the Peninsula, and trading from these to Ceylon.

“The shape and materials employed in the construction of the vessels are minutely stated by Mr. EDYE; and the well-executed plans and sections of each class, by which their descriptions are illustrated, will, I am assured, attract the particular notice of the COUNCIL; to whom I have no hesitation in stating, that I deem Mr. EDYE’s Treatise highly valuable; and am of opinion, that while it merits attention from those engaged in the study of nautical science, it must be acceptable to antiquarians and philosophers, who seek, by comparisons of the works of man in various ages, to draw conclusions as to the progress of human art. And, assuredly, no branch of science merits more of their consideration, than that which enabled him to have intercourse with distant nations, and through such means to advance knowledge and civilization!

“I am, Sir, your obedient, humble servant,

(Signed) “JOHN MALCOLM.”

MR. EDYE’S PAPER.

AMONG all the numerous vessels of every class and description which traverse the ocean, there is a peculiarity of form and construction, intended to meet the various localities of the ports or seas in which they are navigated: and perhaps in no part of the globe is this principle more fully displayed than in the Indian Seas, and on the coasts of the Southern Peninsula of India, including the Island of Ceylon, where the nature and change of the seasons, the monsoons, and the navigation of the seas and rivers, are singularly well provided for, by the truly ingenious and efficient means adopted by the natives in the formation of their rude, but most useful vessels. I shall endeavour to describe these more explicitly, with the aid of Sketches and Designs, the correctness of which I have been most scrupulous to ensure.

CATAMARANS.

The first which I shall describe, will be the *Catamarans* of the Island of Ceylon, which, like those of Madras, and other parts of the coasts of the Peninsula, are formed of three logs of timber, and are used by the natives for similar purposes: the timber preferred for their construction is of the *dúp* wood, or *cherne-maram* (pine-tree). Their length is from twenty to twenty-five feet, and breadth two and a half to three and a half feet, secured together by means of three spreaders and cross-lashings, through small holes; the centre log being much the largest, with a curved surface at the fore-end, which tends and finishes upwards to a point. The side-logs are very similar in form; but smaller, having their sides straight, and fitted to the centre-log, as will be better seen and understood by the accompanying Sketch*.

These well-known floats are generally navigated by two men; but sometimes by one only, with the greatest skill and dexterity; as they think nothing of passing through the surf on the beach at Madras, and at other parts of the coast, while boats of the country could not live on the waves; and at sea, they are propelled through the water to a ship on the coast, when boats of the best construction and form would swamp. In the monsoons, when a sail can be got on them, a small outrigger is placed at the end of two poles, as a balance, with a bamboo mast and yard, and a mat or cotton-cloth sail, all three parts of which are connected; and when the tack and sheet of the sail are let go, it all falls fore and aft, alongside; and being light, it is easily managed. In carrying a press of sail, they are trimmed by the balance-lever, by going out on the poles, so as to keep the log on the surface of the water, and not impede its velocity, which, in a strong wind, is very great. They are frequently met with ten or fifteen miles off the southern part of the Island of Ceylon, and will convey any letter or despatch to the shore with safety: but I cannot say much about its dryness, as the man who takes it has nothing but a pocket made from the leaf of the *areca*-tree (*A. catechu*, Linn.), which is tied round his waist, and is the only article about him. These people may be considered almost amphibious, and are the persons who are employed in the pearl-fishery. They are said to remain under water for fifteen minutes; but this I have never heard from themselves, or could find to be correct, as five minutes is the greatest time that has come to my knowledge†. They certainly think nothing of

* See Plate I.

† In an Account of the Ceylon Pearl Fisheries, by Captain JAMES STUART, inserted in the *Trans. R. A. S.* Vol. III. Part 3. the author states, from personal observation, that the longest time which the divers can remain under water is from eighty-four to eighty-seven seconds.

going down to a depth of forty feet; and will bring up a rupee even, if thrown into the sea at that depth.

THE POINT-DE-GALLE CANOE,

or *Market Boat*, is a boat formed from a single stem of *dúp*-wood, or pine varnish-tree. They are from eighteen to thirty feet in length; from eighteen inches to two and a half feet in breadth; and from two to three feet deep; exclusive of the wash-board, which is about ten inches broad, and sewed to the gunwale by coir-yarns, with loose coir-padding on the joints, in the same manner as the other boats used in India are sewed together, which will be more fully described hereafter. These boats are fitted with a balance-log at the end of the bamboo outrigger, having the mast, yard, and sail, secured together; and, when sailing, are managed in a similar way to the *Catamaran*. Vessels passing the southern part of the Island of Ceylon are generally boarded by these boats, even at the distance of twenty to twenty-five miles from shore. They will sail at the rate of ten miles an hour in strong winds, which are generally prevalent there; and, with a crew of five men, will carry a cargo of fruit, fish, and vegetables, which are the greatest luxuries to passengers, on making the land after a long voyage from England, Bengal, or Bombay. The details of these very interesting vessels will be better understood by reference to the Sketches in Plate II.*

CANOE OF THE MALABAR COAST.

From Cape Comorin to Calicut, on the western side of the Peninsula, the coast abounds with fish, which is generally taken with the hook and line by the natives of the fishing-villages, in a small canoe†, the best description of which is formed from *angeley*-wood‡; but the inferior

* A model of one of these curious boats is in the Museum of the Royal Asiatic Society, to which it was presented by Mrs. Ferring. The Society is also in possession of a model of a boat having *two* outriggers, with balance-logs, used by the natives of some of the islands in the Eastern Archipelago: this model was received from H. J. Domis, Esq., F.M.R.A.S., His Netherlands' Majesty's Resident at Sourabaya, in Java. The natives of New Holland appear to use a similar contrivance, but of a more simple construction, as exhibited in a model in the Society's possession. The Rev. Richard Walter, in his account of Lord Anson's Voyage, gives a minute account, illustrated by an engraving, of what he terms "a flying proa," used at the Ladrone Islands; which is the same, in most essential particulars, as the vessel described above by Mr. Edye. (Vide *Walter's Account of Anson's Voyage round the World*. 4to. London, 1748. p. 339.)—ED.

† See Plate III. No. 1.

‡ *Anjeli*—*Artocarpus hirsuta*. (?)

sort, of *cherne-maram*: they are cut out from the solid tree, and are from eight to twenty feet in length, and from one and a half to two feet in breadth; the depth being about one, or one foot and a half. They are managed with much dexterity by the natives, with a scull-paddle. On the backwater of Cochin, and on the river's mouth, they are employed in great numbers in taking the *saire* fish or country salmon, &c. The largest sort of boats are used for the conveyance of rice and merchandise on the numerous rivers which disembogue themselves into the back-water, to the extent of 150 miles, parallel to the sea-coast. At times, these boats are converted into the

JANGÁR,

or Double Platform *Canoe**, by placing a floor of boards across two boats, with a bamboo railing which extends from ten to twelve feet fore and aft, and sixteen feet long; and when these boats are thus formed into rafts, cattle and burthensome articles are conveyed across the rivers; as also the native regiments, with all their followers, horses, bullocks, baggage, *bandies* (carts), &c. It appears somewhat probable that the idea of the pontoons now in use at Chatham was taken from these vessels, as those constructed by the engineers there perfectly resemble those used by the natives in India.

PAMBÁN MANCHÉ,

or *Snake-Boat* of Cochin†, is a canoe of great length: they are used by opulent natives and Europeans, as boats for the conveyance and despatch of persons on the numerous rivers and back-water, particularly on that between Cochin, Allipey, and Quilon, which is about eighty miles southward; and on that which runs to Palipact and Trichoir; the former place being about twenty, the latter about sixty miles to the northward. These boats are from thirty to sixty feet in length, without any regard to breadth or depth, as they are worked from the solid tree. The broadest do not exceed three feet. Those of the Rájá and officers of state are very handsomely fitted up, and carved in the most fantastical manner: they are made very neat, and even splendid, with painting, gilding, &c. The largest boats are sculled by about twenty men, double-banked; and when pressed, their velocity is surprising, as much as a mile in five minutes. I have myself been sculled, in one of them, a distance of forty-eight miles in six hours. These boats are peculiarly adapted to the rivers; for it frequently occurs, that in the dry season there

* See Plate III. No. 2.

† See Plate IV.

are sand-banks perfectly dry, nearly a hundred yards in breadth, over which they must be drawn by the strength of the few men who are in them; the smaller size having only six rowers and a coxswain. Those natives who can afford the expense, have the cabin neatly fitted up, with venetian-blinds on the sides; but generally the *cuscus*, or grass-mat, is substituted. This boat is formed from the *angeley*-wood, which is very durable, if kept oiled.

COCHIN BANDAR-MANCHÉ,

or *Canoe of Burthen**.—These canoes are cut and formed from the largest and softest timber of the forest. They are from twenty to fifty feet in length; their breadth and depth being proportioned to the full size of the tree, so as to reduce its dimensions as little as possible. They will carry about eighteen tons' burthen, and are made from three to five inches thick at the bottom; but at the top of the side, or gunwale, about one and a half to two inches, with a proportionate increase of thickness at the extreme ends, to protect the end-grain of the wood, and withstand any shock that they may meet with. At the distance of about five feet on the inside there are ribs about six inches broad, projecting about two inches from the side of the boat, for the purpose of giving support and strength to the body of the canoe. These boats may be considered valuable for the service of the port at which they are used; and notwithstanding their heavy appearance, they are very buoyant, and go very fast through the water. In one of about thirty-five feet long, with six men and a *tindal* (coxswain), I passed the *Minden's* (the admiral's ship) barge, which had twelve men on board; and in a distance of four miles to that ship's anchorage, I gained on them by time about twenty minutes, although there was a strong sea-breeze and swell against us.

At Cochin, these boats are used for the purpose of conveying various articles of burthen and water to the ships in the roads. This is well known to the homeward-bound ships from Bombay, and those bound from the Red Sea and Arabia to Calcutta; as they generally call off this port, for supplies of every sort. Two of the larger size were sent, by order of Commissioner UPTON, to Trincomali, for the use of the dock-yard; and after being constantly used during four years, for the purpose of carrying stones, bricks, sand, coral, &c., across the bay, they were left, when the establishment was broken up, in a sound and complete state; which circumstance may be attributed to their having had copper sheets

* See Plate V.

put on their bottoms, to protect them from the worms. The expense of each canoe was about eighteen pounds sterling; and they would convey from twelve to twenty tons, each boat.

It would be worthy of consideration, and a great service to the navy, to have one of these boats, with a native crew, attached to each ship; for the purpose of saving the seamen, and ship's-boats, from exposure to the intense heat of the sun, the bad effects of which are so very sensibly felt by Europeans at all times.

THE MADRAS MASÚLA MANCHÉ

Is formed with a flat bottom, for the purpose of taking the beach in the surf, when European boats cannot approach it. These boats are beached in the third surf; and taken most completely out of the water, on the immediate receding of the swell, by natives who are at all times stationed there by the Government, and belong to the Master-Attendant's department.

The planks which form these boats are sewed together with coir-yarns, crossing the seams over a wadding of coir, which presses on the joints, and prevents leakage. By this peculiar means of security, the vessel is rendered pliable, and yields to the shock which she receives on taking the ground; whilst boats with framed timbers and planks, nailed or trenail-fastened, would be broken to pieces, from the heavy surf, that at times runs as high as from six to ten feet. The *Catamaran* is kept in attendance, as a life-preserver, in the event of any accident to the *masula*-boat, by upsetting; or in case of any of the Europeans being washed out by the surf.

The *masula*-boats receive their cargoes and passengers from the ships outside the surf; and land them in perfect safety, provided the crew be treated with civility: if otherwise, they will not fail to moisten the offender, to such a degree as to shew the passengers that they are in their power, and make them objects of derision to the men on the beach. These boats are rowed by twelve men, in double banks, with bamboo paddles; that is, a board about ten inches broad and fourteen inches long, fixed at the end of a bamboo. They are steered by two *tindals* (coxswains); and two men are constantly kept to bale out the water; from which employment they are promoted to the paddle, or bow-oar; when they fall aft, in rotation, to be a *tindal* or steersman*. The

* The steersman gives time by a song, which is sung by all the boatmen; and according as its modulations are slow or quick, the oars are plied. These modulations are regulated by the waves, as they may be slow or rapid, in succession.

dimensions of the *masula*-boat are from thirty to thirty-five feet in length, ten to eleven feet in breadth, and seven to eight feet in depth: the details of their form will be understood from the drawing*.

MANGALORE MANCHÉ†

Is a flat-bottomed boat of burthen, about twenty-five to thirty-five feet long, six to seven feet broad, and four to five feet deep. It is formed to meet the river, which is very shallow and flat; and to land the cargoes of the *patamárs*, which are discharged and loaded at the mouth of the rivers. These boats are sewed together similar to the *masula*-boat and other native vessels: they are forced along by bamboo poles; as the water is not more than from six to ten feet deep, except in the south-west monsoon, when the rapids swell, and the whole of the river is considered impassable; and at this period all the vessels are taken to the shore and laid up.

CALICUT MANCHÉ‡

Is a boat very similar to that of Mangalore, with the exception only of a raking stern, for the purpose of taking the beach; as the port of Calicut is open to the coast, and there is no river. These boats are propelled by the paddle and sail, and generally carry eight men: they are much employed in watering and completing the sea-stock of ships homeward-bound; also in loading ships with pepper, timber, &c., for Bombay; and in shipping the produce of the forests of Canara and Malabar, for the naval yard of the East-India Company; all of which is rafted off to vessels called *dows*, *boatilas*, *patamárs*, &c., hereafter described.

PANYANI MANCHÉ§

Is a coasting boat, of about fifty feet long, ten to twelve feet broad, and five to seven feet deep. It is framed with timbers and planks; which are sewed together, as before described. The timbers are about four feet asunder; and on them, inside, some few planks are placed as bands and

cession. I remember, on one occasion, when a passenger of rank shewed impatience at this noisy song, the boatmen were desired to cease; but the steersman refused compliance with the order, saying, that without his song he would not be answerable for the safety of the passenger.—(Note by Sir J. MALCOLM.)

* See Plate VI.

† See Plate VII.

‡ See Plate VIII.

§ See Plate IX.

clamps, which are nailed to the frame. These vessels are very rudely put together; and not of much importance, either in form or construction. During the south-west monsoon, or from June to November, they are laid up at *Baipúr* river for safety, and are only used in the fine-weather season. They carry the productions of the coco-nut tree, viz. *coir**, *copera*†, *cajan*‡, *jageri*§, oil, and *arrac*||, to Cochin and Mangalore; and, from these parts, rice, cloth, salt, &c. These vessels keep along shore, and take advantage of the sail in rowing. They have generally from eight to ten men, who are fishermen, and of the *Mopila* caste ¶.

THE PATAMÁRS**

Are a class of vessels which may be considered the best in India; as they sail remarkably well, and stow a good cargo. They belong principally to Bombay merchants, and carry on the whole of the coasting-trade to that port. They are grab-built; that is, with a prow stern, which is the same length as the keel; and the dimensions of the large class are seventy-six feet six inches in length, twenty-one feet six inches in breadth, eleven feet nine inches in depth, and about two hundred tons' burthen. They are planked with teak, upon jungle-wood frames; and are really very handsome vessels, being put together in the European manner, with nails, bolts, &c.: and their bottoms are sheathed with inch-board, and a layer of chunam mixed with coco-nut oil and a portion of *damar* (country rosin): this is a very durable substance, and a great preservative to the plank against worms.

Some of the smaller class of these vessels, of about sixty tons' burthen, are sewed together with *coir*, as other native boats are. The small class has one, and the large class two masts, with the latteen-sail; the fore-mast raking forward, for the purpose of keeping the ponderous yard clear, when it is raised or lowered. The yard is slung at one-third of its length; the tack of the sail is brought to the stern-head, through a

* *Coir* is the husk of the coco-nut (*Cocus nucifera*), from which rope is made.

† *Copera* is the inside or fruit of the nut, from which oil is expressed.

‡ *Cajan* is the leaf of the tree (*Corypha umbraculifera*), which is used for covering of houses; also for books, and various other purposes.

§ *Jageri* is a kind of sugar, which is made from the toddy or juice of the Palm.

|| *Arrac* is a strong spirit, distilled from the toddy taken from the top of the Palm.

¶ A race of Musalmáns, descendants of the first Arabian settlers on the shores of the peninsula; and who marrying the daughters of the country, obtained the name of *Mápillai*, or "sons-in-law," corrupted by Europeans into the above term.—ED.

** See Plate X.

fixed block ; and the sheet hauled aft at the side, as usual. The haulyard is a pendent and treble block, from the mast-head aft to midships ; thus acting as a back-stay for the mast's security, together with about two pairs of shrouds. These vessels generally export salt from Bombay to the coast, and take back *coir*, rice, coco-nuts, *copera*, oil, timber, sandal-wood, pepper, and various articles, the production of the coast. They are navigated with much skill, by men of the *Mopila* caste and other Musalmáns ; and have a crew of ten or twelve men, and a *tindal*, who are good pilots and navigators of the coast from Bombay to Cape Comorin ; generally speaking, honest and trustworthy ; and very respectful to Europeans.

THE ARAB DOW *

Is a vessel of about one hundred and fifty to two hundred and fifty tons' burthen, by measurement ; grab-built, with ten or twelve ports ; about eighty-five feet long, from stem to stern ; twenty feet nine inches broad ; and eleven feet six inches deep. Of late years, this description of vessel has been built at Cochin, on the coast of Malabar, most perfectly, in the European style. These vessels have a great rise of floor ; are calculated for sailing with small cargoes ; and are fully prepared, by internal equipment, for defence, with decks, hatchways, ports, poop-deck, &c., as shewn by the sketch, which, it will be seen, is that of a vessel of war : many of them are sheathed, on two-and-a-half-inch plank bottoms, with one-inch board, and the preparation of *chunam* and oil, as before described, which is called *galgal*, put between the planks and sheathing-board, causing the vessel to be very dry and durable, and preventing the worm from attacking the bottom.

The worm is one of the greatest enemies in India to timber in the water, while the white-ant is as much so out of it. On the outside of the sheathing-board there is a coat of white-wash, made from the same articles as that between the sheathing and planks ; which coat is renewed every season they put to sea. These vessels have generally one mast, and a latteen-sail : the yard is the length of the vessel aloft ; and the mast raking forward, for the purpose of keeping this ponderous weight clear, in raising and lowering. The tack of the sail is brought to the stern-head, and sheets aft in the usual way ; the haulyards lead to the taffrail, having a pendent and treble purchase-block, which becomes the back-stay, to support the mast when the sail is set : this, with three pairs of shrouds, completes the rigging ; which is very simple, the whole being of *coir*-rope.

Several of these vessels have been fitted as brigs, after their arrival

* See Plate XI.

in Arabia; and armed by the Arabs for cruising in the Red Sea and Arabian Gulf, as piratical vessels: they are also the class of vessels of which TIPPÚ SULTÁN'S navy at *Onore* consisted. When armed, they are too powerful for the Bombay marine-brigs*. The large *dows* make generally one voyage in the season, to the southward of Arabia; taking advantage of the north-east monsoon to come down, and the south-west to return with an exchange cargo. They generally bring dates, fruit, preserves, *Shiráz*-wine, and horses; and take back rice, *coir*, canvas, coconuts, oil, timber, *damar*, &c., the various articles of cloth of the country manufacture, and, from Bombay, European articles of every description. The trade of this part of the country is very great in those vessels; extending from *Allikey*, the southernmost port on the coast of Malabar, up to Bombay: but all the trade to Bengal is carried on by ships which are called "Country Traders," from the Gulf of Persia and Arabia. The Arabs are a powerful, well-grown, handsome people, and very acute and intelligent in trade. They usually navigate their ships to Bengal in perfect safety, and with great skill: this was well known to Captain COLLIER and his officers, of the *Liverpool* frigate, when they had the trial cruise with the IMÁM of MASCAT'S fine frigate, in 1820.

THE BAGGALA, OR BUDGEROW,

Navigates the Indian seas from the Gulf of Cutch, and is one of the most ancient vessels there to be met with. Their extreme length, from stern to taffrail, is about seventy-four feet, the breadth about twenty-five feet, and the depth in hold eleven feet six inches, with about one hundred and fifty tons' burthen. The peculiarity of form and extraordinary equipment of these vessels is said to have been the same from the period of ALEXANDER the GREAT: they are armed with two guns on the after-part or right-aft of the stern, for defence against pirates; and have their poop-decks with a round stern: their extreme section is abaft the centre or middle of the vessel: they are very broad in proportion to their length, with a sharp rising floor: the stern is straight, and rakes very little more than the stern-post. The form of the vessel, however, will be better understood by a reference to the drawing†.

These vessels are constructed with timbers and planks, which are nail and trenail fastened, in the most rude and unsafe manner possible. The topside above the deck is barricadoed with mats on the outside of

* This has never happened, but when in great numbers, and the brigs weak and unsupported.—(Note by Sir J. MALCOLM.)

† See Plate XII.

the timbers, which run up to about eight feet from the deck ; and when they have no cargo on board, this barricado is removed.

They have only one mast ; with a huge yard made from two spars, the small ends lashed together ; and a latteen sail, the tack of which goes to the stern-head, as in the other vessels before described : they generally trade like the *Dows* ; and are navigated by Arabs and the people of Cutch.

This singular and rude vessel, as well as the Arab *Dow*, is peculiarly adapted to the coasts of Arabia and the Red Sea, which are subject to periodical winds, during which these vessels are navigated with much ease.

THE DÓNI *

of the Coromandel coast is a huge vessel of the ark-like form, about seventy feet long, twenty feet broad, and twelve feet deep ; with a flat-bottom or keel-part, which at the broadest place is seven feet ; and at the fore- and after-parts of the vessel it breaks into ten inches, which is the siding of the stem and stern-post. The fore- and after-bodies are similar in form, from midships. Their light draught of water is about four feet ; and when loaded, about nine feet. These rude unshapely vessels trade from Madras and the coast to the Island of Ceylon ; and many of them to the Gulf of Manár, as the water is shoal between Ceylon and the southern part of the Continent. They have only one mast, with a lug-sail ; and are navigated from land to land, and coastwise, in the fine season only.

It may not be uninteresting to know the means used, by the people who navigate these vessels, to find the rate of current in the Bay of Bengal, which is very great at the change of the season or monsoon, as much as sixty miles in twenty-four hours. When they are off a port, in a calm, they throw a handful of sand or shells, and feathers, into the calm sea ; and by the drifting of the feathers on the surface, and sinking of the sand or shells, a calculation of the rate of current is formed, and they anchor off the coast accordingly.

The anchor is made, in the most simple way imaginable, by lashing together three crooked branches of a tree, which are then loaded with heavy stones ; and their cable is formed from coir-yarns. In fact, the whole equipment of these rude vessels, as well as their construction, is the most coarse and un-seaworthy that I have ever seen, and far behind those of any other part of India.

* See Plate XIII.

THE BOATILA MANCHÉ*

of the Island of Ceylon, which navigates the Gulf of Manár, and the southern part of the Peninsula of India. This boat, which is about fifty to sixty feet in length, sixteen to eighteen feet in breadth, and eight to ten feet in depth, has more of the European form than any of the Indian-built vessels that are met with. The after-part shews the origin to be of Portuguese construction, as it is very similar to that of many of the boats still in use by the people of that country; which are said to be of the same shape as the vessel in which VASCO DE GAMA sailed to India.

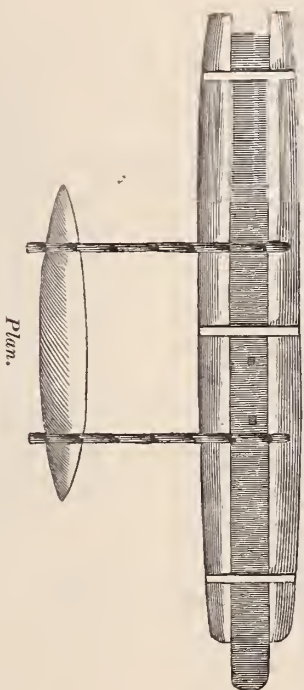
They have a deck fore and aft; and are built with all sorts of jungle-wood, in a very rough manner, and fastened with nails and bolts. They are equipped with one mast, which inclines forward, and a square lug-sail; also a small bowsprit, at about the angle of 45° , with a sort of jib fore-sail, one pair of shrouds, and a back-stay, which completes the rigging. These vessels carry on the trade of the island across the Gulf. The exports are, rice, tobacco, &c.; and the imports, cloth. This forms a great part of the revenue of the island, in the district of Jaffnapatam,

* See Plate XIV.

Section.



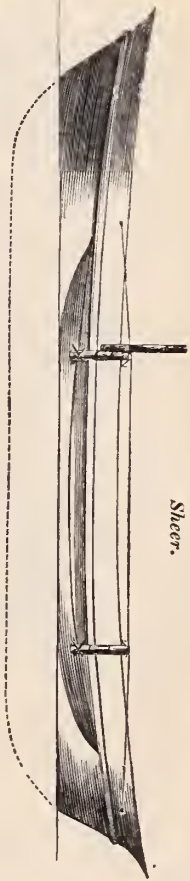
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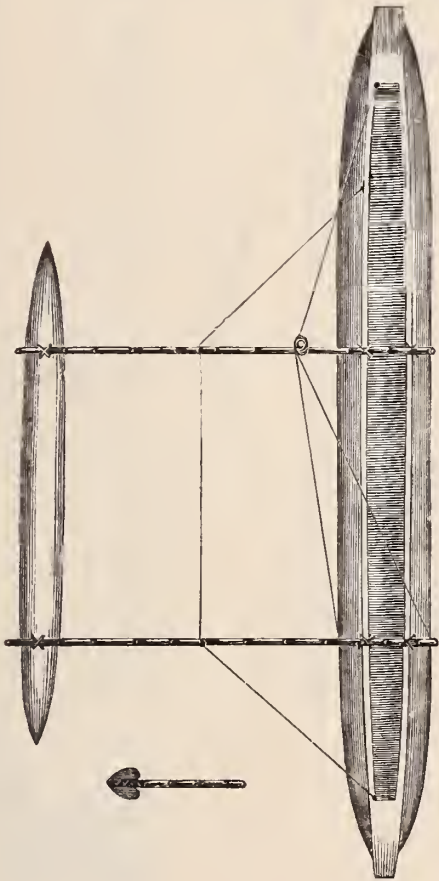
Plan.

CATAMARAN.

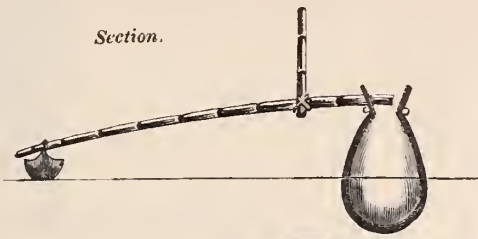
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Plan.

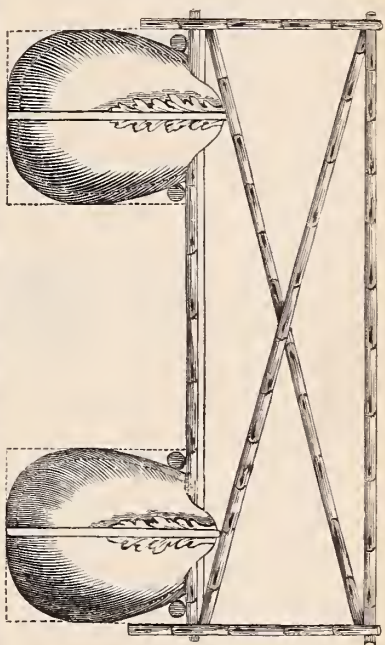


Section.



POINT-DE-GALLE CANOE.

No. 2.



No. 1.



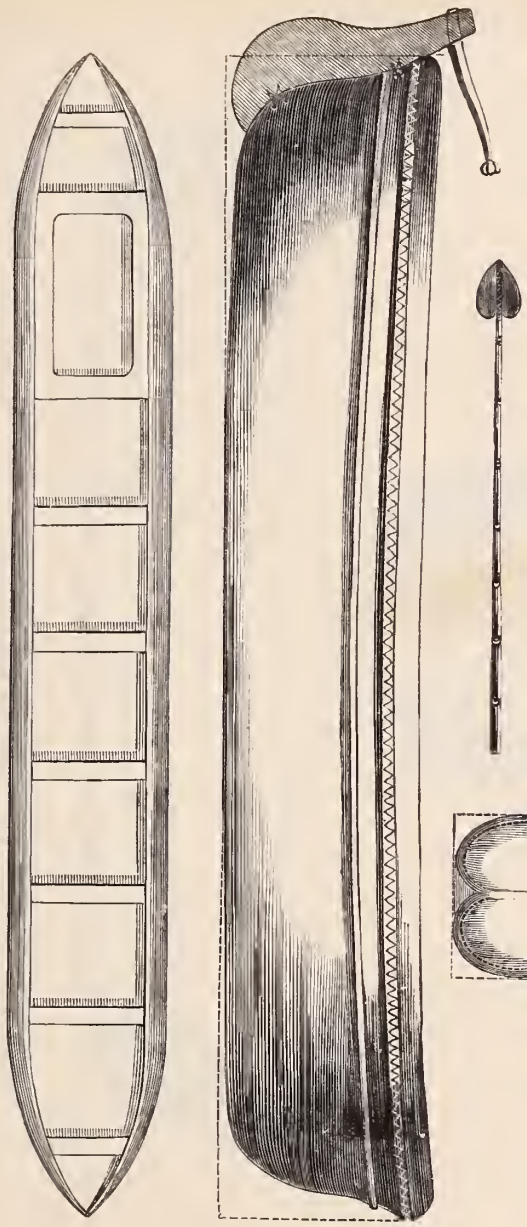
Nº 1. CANOE OF THE MALABAR COAST; & Nº 2. THE JANGÁR.

Section.

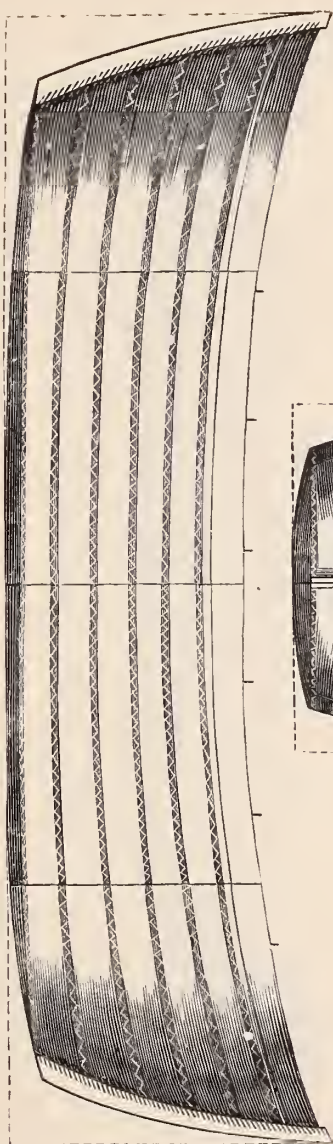
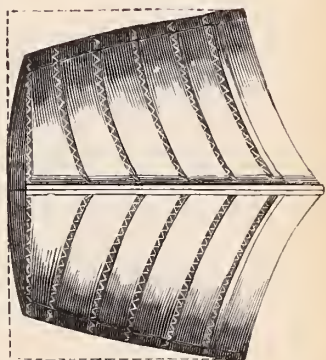


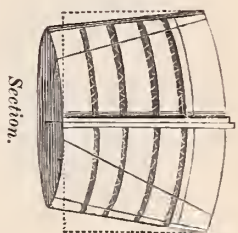
Sculls.

PAMBRAN MANCHE.

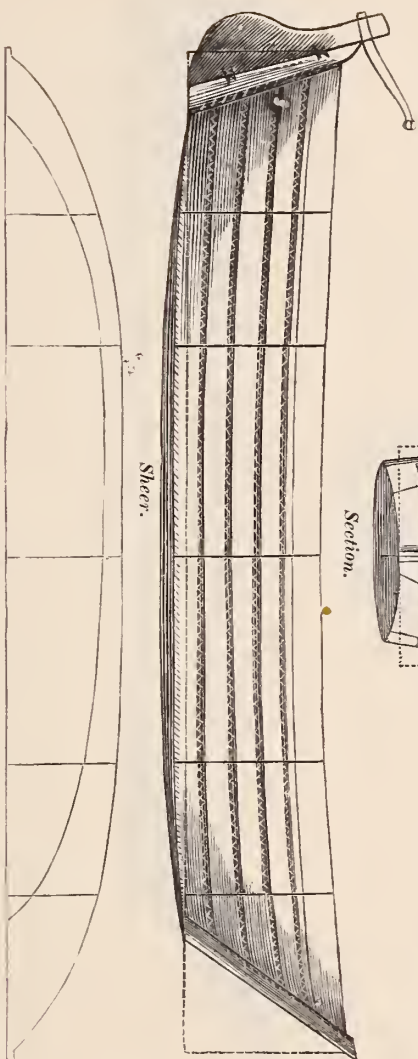


COCHIN-BANDAR MANCHE.





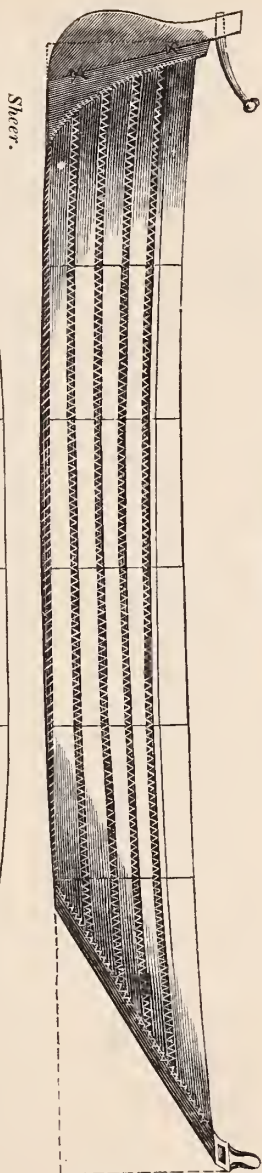
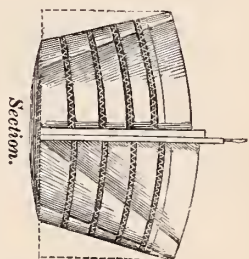
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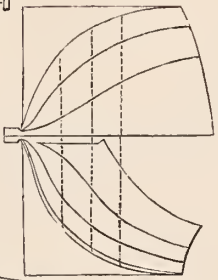
MANGALORE MANCHÉ.



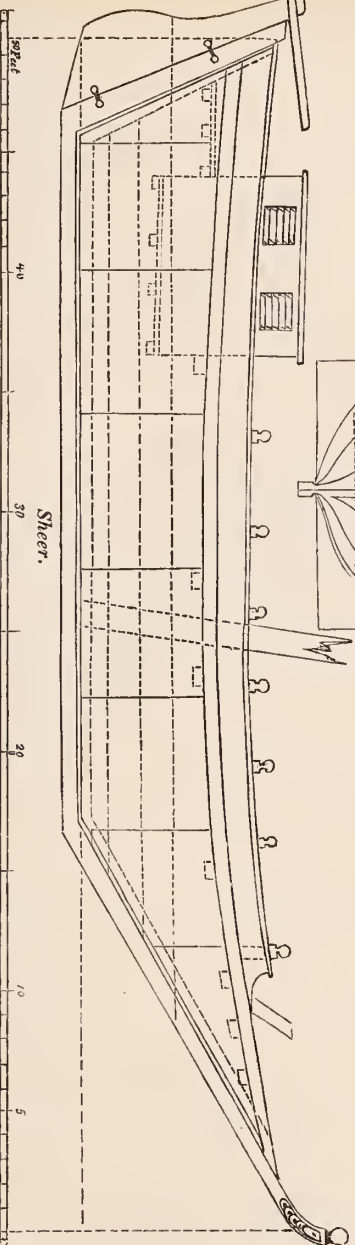
GALICUT MANCHE.



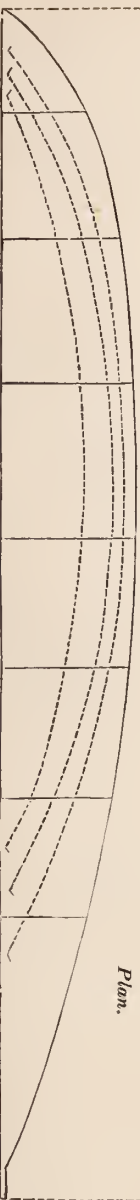
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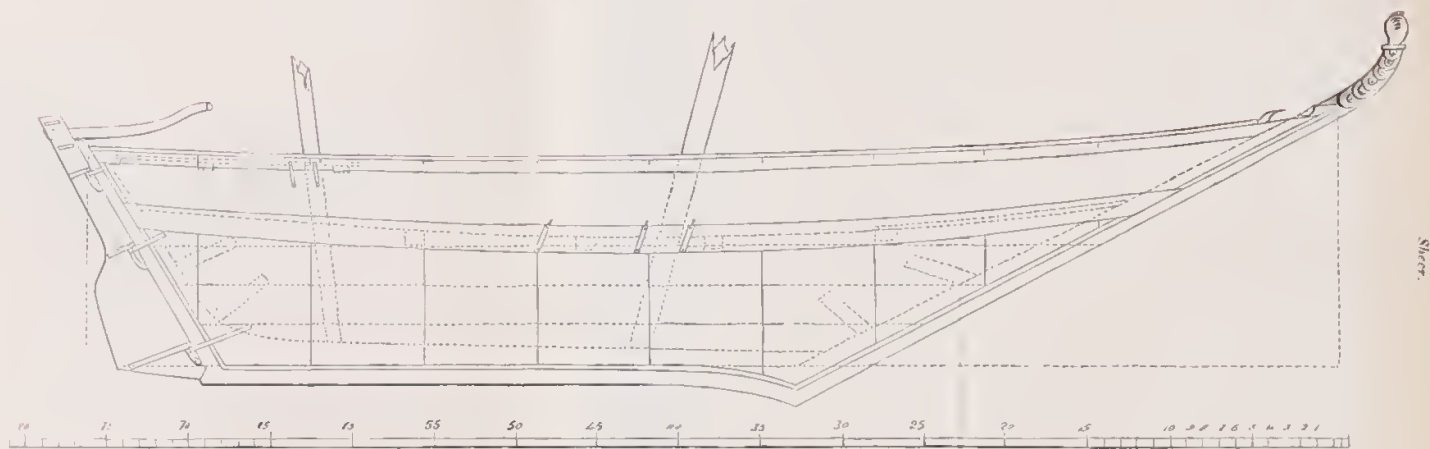
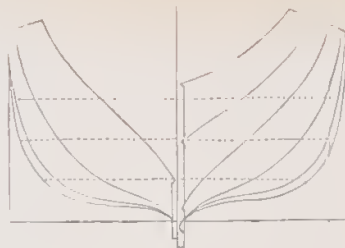
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Plan.

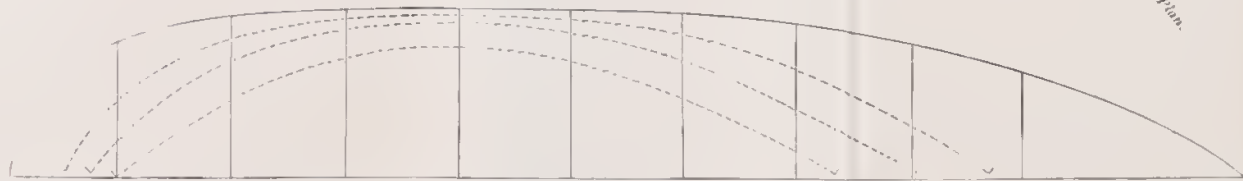


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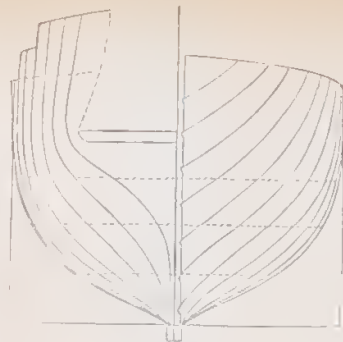


Side.

Plan.

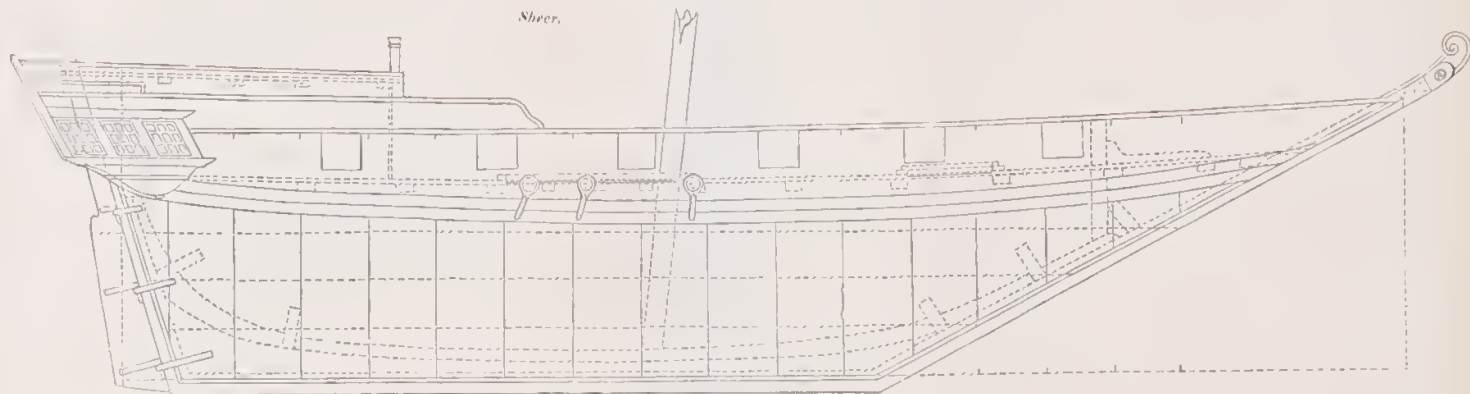


PATAMERS

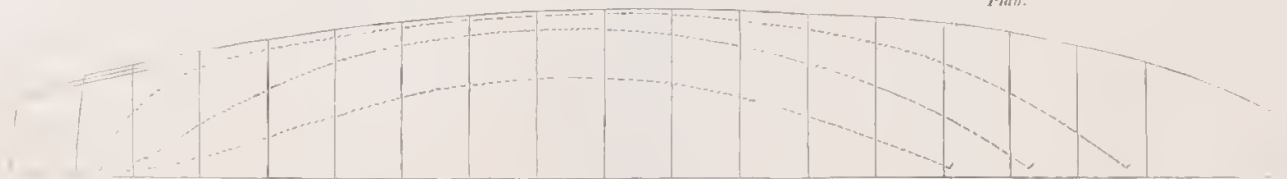


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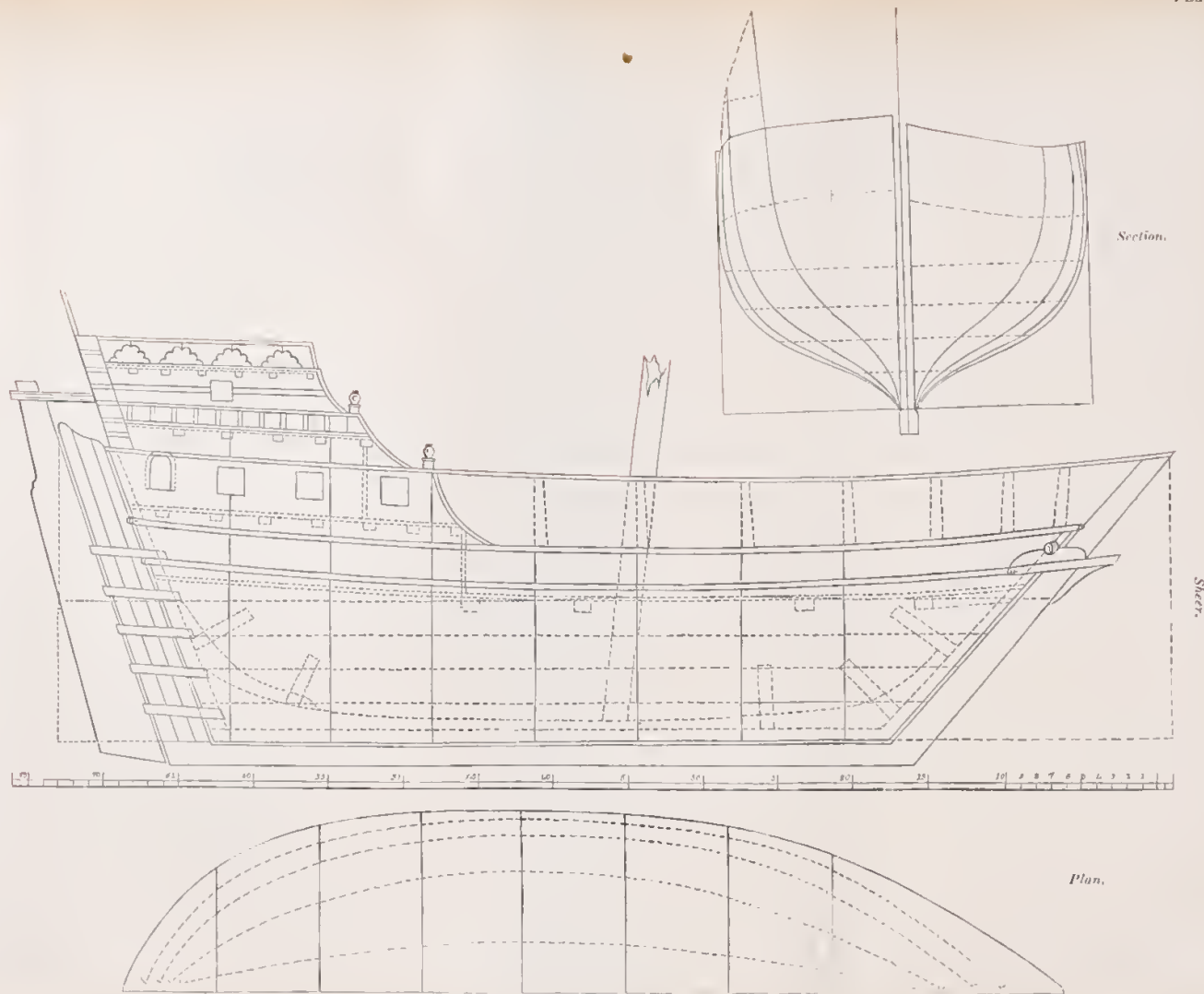
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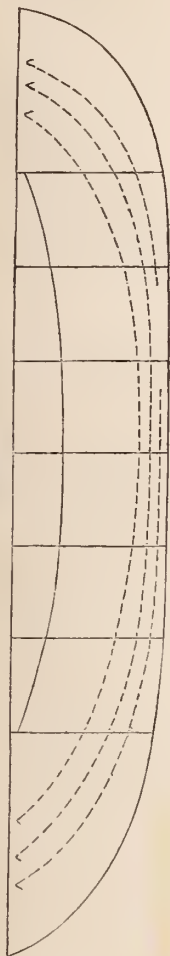
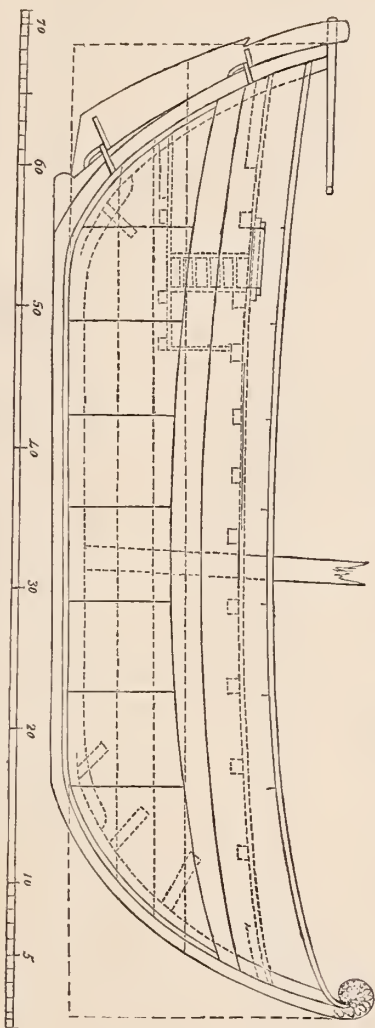
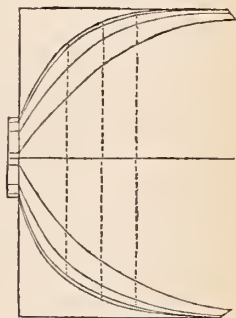
Plan.



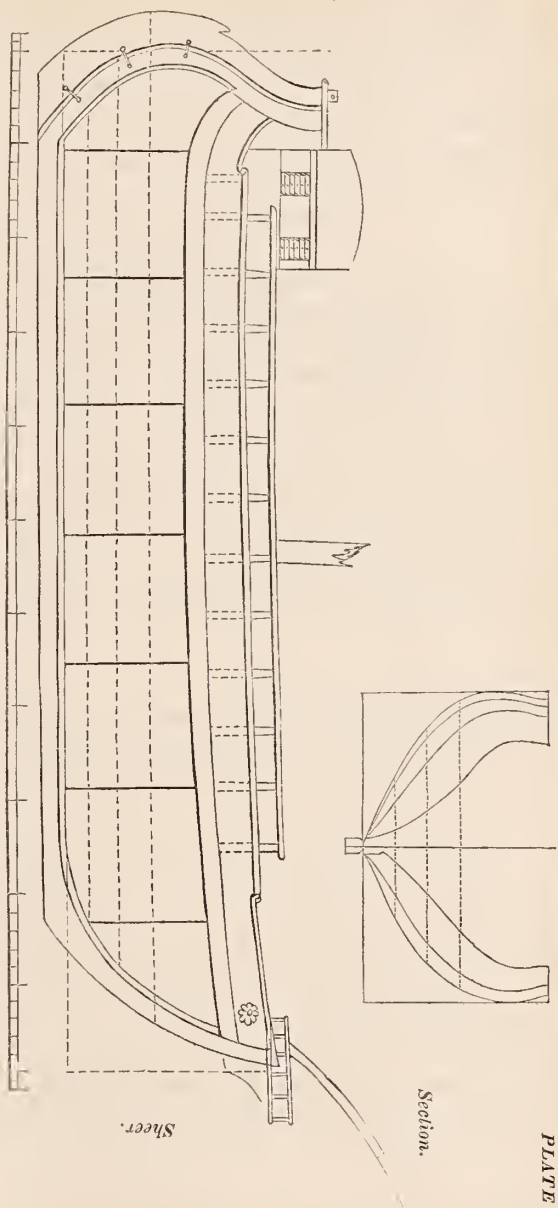
ARAB DOW



BAGGALA, OR BUDGEROW.



THE DONI.



BOATILLA MANCHE.

ART. II.—*Remarks on the School System of the Hindús.* By Captain HENRY HARKNESS, Secretary to the Royal Asiatic Society, late Secretary to the College of Fort St. George, &c. &c.

THE following remarks refer more particularly to the Southern Peninsula of India; but they may perhaps be considered to apply equally, with regard to her ancient institutions of this nature, to India in general; as the Southern Peninsula has undergone, comparatively, but little change from foreign conquest and domination.

The system of education throughout the peninsula being nearly the same, whatever may be the language or shade of difference in the people of any particular part or nation, an exposition of that which is followed by one portion of its inhabitants may, with some allowances, which a few observations will explain, be considered as applicable to the whole. I shall therefore select the *Tamil*, or the School of that nation or people of the South whose vernacular language is the *Tamil*.

In almost every village, the schoolmaster is a member of the community. A *manie* and *pizhakadai*, or house and back-yard, are given to him by the village. He is allowed to exact fees from his scholars, which, with the presents that custom has established as due to him from the parents, at particular periods and on particular occasions, form the sources of his emolument.

The school is open to every *Súdra* and *Bráhmāna* boy* of the village; but not to boys of inferior or stranger tribes, unless by the sufferance of the community, and generally on the payment of a small monthly stipend, or the performance of some particular service, by the parents of the boys so admitted.

The hours of attendance at school are from sun-rise to sun-set; allowing one hour at mid-day, for refreshment or repose.

A boy is first taken to school when he has attained his fifth year. The period of his quitting it is uncertain; but to enter him as a votary of SARASVATĪ, the Goddess of Learning, is considered a duty too sacred to be neglected, even by the poorest of the *Súdra* tribes.

The sounds of the vowels and consonants, first separately and then combined, being taught, to which considerable attention is paid in order to ensure a just pronounciation, the boy is instructed to write or draw, in a bed of sand, the letter or sign representing these sounds; and thus, by a reciprocity of action between sign and sound, to fix them both in his memory.

* The four tribes or castes are, the *Bráhmans*, *Kshatriyas*, *Vaisyas*, and *Súdras*. All without this pale are considered impure; and among these are included Europeans, and all other foreigners.

We may suppose a class of ten boys seated on the floor, each with his *palm-book* in his hand, on the leaves of which the characters or letters of the alphabet are engraved; and with a bed of fine sand spread out before them, of about half an inch in depth. The monitor, sitting in front, with a similar bed of sand before him, gives out the sound, “*A*”; describes the sign, smooths the sand by rubbing his hand over it, and describes the same again; and continues this repetition till each boy of the class is able to draw the letter as well, or nearly so, as he himself does. He then goes on to the next letter; and in the same manner throughout the alphabet, and all the various combinations of vowel and consonant.

The boys are now transferred to what may be called the Moral Class, or that in which the little treatises on Ethics, of the Poetess AUVAIYAR, are taught. Of some of these works, a free translation, by the Rev. Dr. JOHN, is to be found in the Asiatic Researches*. They consist of a series of Maxims, intended to infuse a moral and religious feeling, and to bend the mind to an observance of the duties due to God and man. They are in metre, and in the learned dialect; so that every one requires an interpretation from the master or monitor; by the repetition of which, and by the force of the rhythmus, the aphorism, or rather the phrase itself, with the moral instruction it conveys, are strongly impressed on the memory, while its analytical meaning is left to be acquired at some after-period.

The two first parts of Arithmetic are now taught; that is, Numeration, and Grain Measure; the former commencing with the fractional part of the unit. These the boy acquires much in the same way as he did the letters, with the help of the bed of sand; and at this period, generally, he commences to learn the use of the *stylus*, or to write on the palm-leaf with an iron pen. To the acquirement of this art, the reading of other moral lessons, in which the religion of the prevailing sect will be more or less inculcated, and to the prosecution of his arithmetical studies, which lead him through Multiplication, Subtraction, Land-Measure, Whole Numbers, and Fractions, his time at this period is wholly devoted.

We must now suppose him to have attained his tenth year. About this age, or between this and twelve, many leave the school;—all those whose parents are so poor as to require the aid of their children’s labour; and, in cases where the master is a *Súdra*, all the *Bráhmāna* boys. The former seldom have an opportunity of acquiring further instruction; and the latter are now put under the care of a *Bráhman*, to learn the Sanscrit language, and to prosecute the studies appropriate to their tribe. Many *Bráhmāna* boys, however, are too poor to allow of their giving up more of their time

to the purposes of education; and with the little they have acquired, and without learning more of the Sanscrit than to repeat in that language a few phrases necessary to them in the performance of their religious ceremonies, they either assist their parents in their avocations, or seek some other employment by which to gain a livelihood. It does occur, in some cases, that *Bráhmāna* boys have not this degree of education given them, but the instances are very rare; for if an orphan, and though his parents may have been the only *Bráhmāns* in the village, or strangers in it, he is sure to find, unless perhaps in times of great calamity, such as war, pestilence, or famine, some among the inferior tribe, or *Súdras*, who will consider it a duty to afford him this degree of instruction. It is also worthy of remark, that all instruction from one *Bráhmān* to another in the Sanscrit, or through the medium of that language, is gratuitous. Of the other *Bráhmāna* boys whose necessities have not this controul over them, some pursue their studies with a view to public employment, and to general intercourse with the world; others with a view to the priesthood, or to scientific and metaphysical attainments;—the former being now distinguished by the term *Lowkika*; the latter, by that of *Vaidika*.*

To return to our school. From Arithmetic, the boy is taught to read, and, as far as his memory will serve him, to learn by heart two vocabularies of synonyms; and then to read and analyse the *Púrānas*, or other metrical versions of fabulous history, or of praises to their several deities; and, last of all, Grammar, Prosody, and metrical composition. The following are the fees exacted by the masters of the *Tamíl* Schools.

1st, *Prádoshas*.—The thirteenth and fourteenth days of the new and of the waning moon are said to be unpropitious to learning; and, therefore, that they ought to be kept as days of relaxation. Custom has however, in some measure, got the better of this rule. On the thirteenth day, an examination in writing takes place, which usually lasts till four o'clock, when the boys are allowed to leave school; and, as they have the remainder of the evening to themselves, the fee the master exacts on these occasions is called a *prádoshā*, a Sanscrit term for 'evening.' The value of these *prádoshas*, which are intended as a remuneration to the master for his extra labours, and of which of course there will be two in each lunar month, is estimated at about one penny.

2d, *Pazhampádam*.—On the fourteenth day, an examination takes place of the lessons the boys have been taught during the preceding part of each fortnight; for which the master exacts the *pazhampádam*, or 'old-lesson fee,' which is in amount about the same as the preceding.

3d, *Yennai*, or Oil.—On every Saturday, the boy takes, for the use of

* *Lowkika*; lit. "a man of the world:" *Vaidika*, "a man of learning or science."

the master, a small measure of oil, of about the monthly value of three half-pence.

4th, *Virátis*.—These are made of the ordure of the cow, and of chaff or dried leaves, beaten into cakes, and dried in the sun. They serve as fuel; and every boy is expected to bring two of them each day, the monthly value of which will be about a penny.

5th, *Olais*.—These are the palm-leaves, on which the lessons are written with an iron pen, and which are supplied by the master. The sum allowed monthly for them is about a penny.

6th, *Vidumurai*, Relief or Play-days.—A compensation is allowed to the master on these, for the loss of the boy's time; as the quicker he passes from one stage to another in his education, the more it is to the interest of the former.

The monthly rate of these fees from each boy may therefore be estimated as follows:—

<i>Prádoshas</i> , or evening fees	1 penny
<i>Pazhampádams</i> , or old-lesson ditto	1 ..
<i>Yennai</i> , or oil ditto	1½ ..
<i>Virátis</i> , or fuel ditto	1½ ..
<i>Olais</i> , or palm-leaves' ditto	1 ..
<i>Vidumurai</i> , or play-days' ditto	2 ..
Total	<u>8 pence.</u>

These are either paid in kind; or a composition is made to the master, by the parents or friends of the boys.

The following are the presents which custom has established as due to the master:—

1st, On entering the school, a rupee, or about two shillings.

2d, On commencing any new book, about the same. The boy makes this present to the master in the morning; and in the afternoon he presents him with a quantity of sweetmeats, which about four o'clock the master distributes among his scholars, and allows them the rest of the day to play. The morning present is, of course, to induce the master to carry on the boy through the different books as speedily as possible; the afternoon one, to excite the boys to emulate their companion.

3d, On commencing Arithmetic, a rupee, or a rupee and a quarter.

4th, On commencing to learn to write with the *stylus*, the same.

5th, On commencing any of the *Púrânas*, the same.

6th, For the *Dusserah* Festival, the same.

7th, For the several other festivals during the year, the same.

8th, On days of festivity in the boy's family, from a half to one rupee generally, on each occasion.

9th, On a marriage, or any particular occasion of rejoicing in the master's family, from a rupee to a rupee and a half.

10th, On the boy's finishing his education, and quitting the school, the same.

The estimated amount of the presents and of the fees for each year, on account of each boy, will be from fifteen to sixteen shillings; the total cost of his education, inclusive of the occasional presents, if he remain at school for eight years, will be about seven pounds; and the whole of the emoluments of the schoolmaster, supposing him to have a school of twenty-five boys for eight years, will be something less than twenty-two pounds per annum.

This, however, is, on the whole, too favourable a view of the condition of a village schoolmaster. Where the inhabitants are generally wealthy, the amount of the presents will often far exceed what has been mentioned; but, on the contrary, where they are poor, it will decrease in a much greater proportion; and sometimes even the monthly fees are not paid, so that many masters do not realise annually a third of this amount.

It will be observed, that, throughout this system, memory is, except in a few instances, the only power of the mind that is brought into action; that the whole of the superstructure is, in a scientific point of view, a sort of airy fabric; that Grammar, the basis from which it ought to rise, is left to be learned at a period when few have an opportunity of acquiring it; that the principle of analysis is pursued almost to the entire exclusion of that of synthesis; and that the whole being in metre, or song, its general tendency is to give the mind a light and imaginative turn, and to leave its better energies unexercised and dormant.

The First Parts, or as far as the Moral Lessons of *AUVAIYAR*, are most esteemed by the natives generally: but, of late years, the incompetency of the schoolmasters has been such, that few are able to instruct their scholars in the meaning of these phrases, and the only object almost of their acquirement is therefore defeated. Of this, the *Hindús* are fully sensible; and they would gladly have availed themselves of a system which a former Government of Madras was about to establish, for the better education of their children. But, the much-lamented Governor died; and Education, among the *Hindús* of the Southern Peninsula of India, was destined to know that it had lost a friend.

ART. III.—*Dissertation on the River Indus. By the late Captain JAMES McMURDO, of the Hon. East-India Company's Military Service on the Bombay Establishment.—Communicated by Lieut. Colonel EDWARD FREDERICK, M.R.A.S., Commissary-General of Bombay, &c. &c.*

THE following, from Colonel FREDERICK, bears such honourable testimony to the character and merits of the much-lamented author of the accompanying *Dissertation*, that the Council deems it highly deserving of being recorded.

“ *To the Secretary of the ROYAL ASIATIC SOCIETY.*

“ SIR,

“ *Bombay, Sept. 20, 1833.*

“ The original of the accompanying Manuscript fell into my hands some weeks since; and in justice to the lamented and able individual who had been engaged on the spot for a series of years in its preparation, I deem it requisite to submit this portion of his labours to the judgment of the Society, and to promote, in as far as it rests with me, their publicity.

“ If the subject, and its mode of treatment, appear of the same value in the estimation of the Society that they do in mine, I should hope that the *Dissertation* will find an appropriate place in the Annual Transactions.

“ Captain McMurdo, whose character and talents could receive no additional lustre from any testimony that a sincere feeling of friendship would willingly accord, has been dead some years: this remembrance of him, therefore, can do no more than revive a pleasing reminiscence and gratification to his relatives and friends, the latter of whom were both numerous and deeply attached to him. As to the interest his literary attempts may excite in the world at large, I must of course leave to the taste of the public to determine; and as far as I am myself concerned, I can only add, that I have not risked an alteration, curtailment, or addition, in any part.

“ There is one merit, however, his labours possess in an eminent degree, that never, I should conceive, fails to fix the value of a literary work as connected with the accuracy of its facts and relations, which form its ground-work. In this view, any production of Captain McMurdo's would ensure the esteem of his friends, from their conviction that his moral feeling would prevent him hazarding any thing that had not received the strongest confirmation in his own mind; the tone of which was governed by the nicest delicacy of sentiment, and most rigid adherence to the authenticity of the occurrences and events related. He might be

said, in his assertions of historical accounts, to have adopted the principle of HERODOTUS—of advancing as a fact only what he had seen, and relating as tradition what had been mentioned to him by others.

“ I have two other Papers in my possession: one of which is a Description of the River Indus, which the Geographical Society here have prepared for publication; and a History of Sindh. This latter I shall do myself the pleasure to forward, by an early opportunity.

“ In order that the Paper I now transmit may appear to the Society in the light it deserves, I beg to add, that I have compared the writing of the original with Captain M^cMURDO’s signature and hand-writing in other documents, and feel perfectly convinced of their similarity.

“ I have the honour to remain,

“ SIR,

“ Your obedient servant,

(Signed)

“ ED. FREDERICK.”

CAPTAIN M^cMURDO’S PAPER.

BEFORE I proceed to a description of the River Indus as it at present exists, I shall endeavour to throw some light upon the nature and courses of this noble stream, as they have stood at different periods in its ancient history. It is necessary to premise, that, in advancing any opinion on the subject, I shall be guided entirely by such lights as have been occasionally discovered in the native histories of the times, and in the course of a laborious and protracted investigation, conducted chiefly by means of natives well acquainted with the country through which the River Indus flows. I must however candidly confess my conviction, that the state of this stream, even so late as twenty-five years ago, cannot be correctly ascertained; and that its ancient course is involved in an obscurity, that no conclusions drawn, either from records of an early date, or from modern observation, will ever succeed in entirely dispelling. In the course of my remarks, I feel that I shall be compelled to differ in opinion with able and learned writers; in whose theory of the ancient Indus, if I should appear not on all occasions to concur, yet, as my own sentiments will, I trust, be found stated without presumption, I indulge a hope of standing acquitted of any intention to enter the lists with such talent as has been employed on this subject, or of invidiously attacking a system, which, if not absolutely correct, displays a degree of ingenuity and research, far beyond what could have been expected from writers who had never visited India, or at least those parts connected in any

way with this river; and whose sources of information must, from the little intercourse that Europeans have ever had with Sindh, have been no less obscure than limited.

The River Indus is known, in the earliest of the Sacred Hindú writings, by the name of *Sindh* or *Sindhú*, a term applied, in the same language, to the ocean; and the river may have received the appellation, either from its size, or perhaps, metaphorically, from the abundance of every necessary of life produced by its periodical floods. The country, on the same authority, is called *Sindhúdès*, or the country of *Sindhú*; but whether the river took its name from the former, or that of the country had its rise in the latter, it is impossible to determine. I am not prepared to assert that the term *Sindhú* originally attached to the river, higher up in its course than where the junction of the several tributaries form one stream; indeed, I am inclined to suppose otherwise: for although, at the period of the Muhammedan conquest, and perhaps long prior to the commencement of the era of *Islám*, the territories of the sovereigns of *Alór* extended nearly to the confines of *Kashmír*, yet it is probable that their original sovereignty was *Sindhúdès*; which, from the situation of the two capitals, and other large towns in their dominions, would appear to indicate the country lying south of *Multán*; an opinion corroborated by prevalent tradition, and indeed by the understanding of the present generation, that *Sindh*, or *Sindhúdès Proper*, includes a small portion of the southern part of *Sindh*, chiefly on the eastern bank of the Indus. When the Arabs entered the province, we find that the proper name *Sindh* was very much out of use, and that the same channel of the river took names from the different cities, towns, and even villages, beneath which it chanced to flow. This practice, which had perhaps obtained for centuries in all the varieties to which it is naturally subject, and which is still prevalent, is the principal cause of the confused mixture of names of rivers, which are constantly floating on the mind of the investigator, and involving him in a maze of difficulty, which he finds it utterly impossible to unravel, and the varieties of which he cannot satisfactorily reconcile.

The peculiar nature of this river, the lowness of its banks in many places, the height to which its waters rise above the level of the surrounding country in others, the great declination from the north which is generally allowed to be a characteristic of the Indus, are circumstances which, as the soil is loose and sandy, combine to expose its channels to great and frequent changes: nor does this apply alone to the *delta*, as in other large streams; for I believe I shall be able to shew, in the sequel, that such material alterations have from time to time occurred in the courses

of the Indus far above the *delta*, as at present understood, as must be acknowledged to render it a matter of the greatest difficulty, if not absolutely impossible, to reconcile the ancient and modern streams.

In the course of my reading, and verbal inquiry while compiling the History of *Sindh*, I was struck by the great difference between the inhabited part of the country as it existed at the time of the Arab invasion, twelve centuries ago, and as it stood at the time of the *Arghúr* conquest, or indeed as it is at the present day. In the battle which was fought under the walls of *Álór*, and which decided the fate of *Sindh*, historians relate*, that when the troops of RÁO DÁHIR fled in confusion, they rushed in numbers to the river and were drowned, and that the body of the prince was discovered in a ravine leading to the bed of the river. We also learn from the same sources†, that *Álór* was situated on a stream of the Indus that was navigable to the sea. *Báhmaábád* (the *Bráhma* of the Hindús), according to the last-quoted author, was situated on a stream of the Indus called *Pátan Báhma*, afterwards known by the name of the *Lóhána Deriá*. Both the authors now quoted, agree in stating, that, until some years after the Arab conquest, the district of *T'hatta* was by no means well peopled, or productive; and that it was originally an uninhabited sand desert, or covered with the sea. The rich and fertile tracts of *Sindh*, the consequences of abundance of water, were then the districts included in the ancient *Dirak*, or modern *Cháchgám* and *Badban* divisions, a range of country bordering on the desert, and now indebted for a scanty supply of water to artificial canals.

The foregoing facts first led me to suspect that a great body of the waters of this vast river found their way to the sea by a more eastern course than that which is at present followed by the main stream; and the inquiries and investigations which succeeded, although they added further conviction to my mind, were nevertheless attended with so many contrarieties to be reconciled, and so much confusion to be cleared up, that although I have frequently thought the different points sufficiently illustrated for my own conception, yet their succinctness, on committing them to paper, has proved far below my expectations. Such as they are, however, I venture to present them to the notice of those who are better able to do justice to a subject of such intricacy and interest.

The channel, which I suppose the Indus to have occupied at the above-mentioned early period, is still to be seen. It lies to the eastward, and parallel to the present stream, at a distance of between sixty and eighty miles. This channel is now known by the name of the *Púrána Deriá*, or "ancient river;" and on its banks, or their vicinity, are to be traced the remains of the ancient and celebrated cities of *Álór*,

* MÍR MAÁSAM.

† *Tohfát al Girám; Tárikh-i-Táhirí.*

Báhmána, *A'bpúr*, and *Wagehkót*, the capital of the *Súmráhs*. I have not found it practicable to trace, with the precision I could wish, the exact spot where the *Púrána* channel separates from the present stream. That it was above *Bhakír* is certain; and several accounts that I have had, state that it is at a place now called *Syyed Ganj Bakhsh*, about forty miles above the former city. I suppose, therefore, that the *Púrán* passed to the eastward of the modern town of *Bhakír*, perhaps twenty miles, and flowed to *A'lór*; from whence it pursued its course south to the neighbourhood of *Báhmána*; which town was situated, as will be seen by a reference to the map, a few miles to the westward of the river, upon a branch called (formerly) the "*Lóhánna Deriá*," or the *Lóhánna* river, but now generally known by the name of the *Báhman-awá*, or "the canal of *Báhmána*."

In the latitude of this latter town, and about twenty miles east from it, a division took place in the *Púrán*: one branch, still retaining the name, travelled south, and, fertilizing the now sterile districts bordering on the great desert, passing through the *Jóne* and *Badban Parganah*, fell into the present river, near *Allah Bandar*, where, spreading itself over the flat country, it found its way into the sea, through the *Lakpat* river; which I conceive to have been, as it is at this moment, the easternmost branch of the Indus. That this branch formed a lake near its mouth, is mentioned by ARRIAN; and the name of *Náráyana Sirowar**, which, with *Kótés'wara*, is situated on this river, about twenty miles s. w. of *Lakpat Bandar*, proves that a lake of some kind did actually exist in that quarter. These two places are extremely ancient; and are mentioned in the Hindú *Púránas*, as places of worship†. I shall have occasion hereafter to return to this part of the subject; but it may not be superfluous to remark, that the remains of a lake, or of the waters of the Indus having spread themselves to an uncommon extent, are evident in the marshy ground lying between *Allah Bandar* and *Lakpat* on the north and south, and the present *delta* of the river and the *Runn* or marsh lands to the north of Cutch on the east and west. For the present, it will be proper to return to the division of the *Púrán*, and, for the sake of perspicuity, trace the westernmost branch of the Indus.

This stream, at one period called the *Lóhánna Deriá*‡, separating

* The lake of *Náráyana*.

† There is still a small tank or piece of water at *Náráyana Sirowar*, in which the Hindús bathe, to purify themselves of their sins: there is also a town surrounded by a wall belonging to Cutch. *Kót's'wara* is a Pagoda or Hindú Temple, and a small village on the bank of the river, one mile from *Náráyana Sirowar*. The water is salt.

‡ *A'ghamkót*, or *A'gham*, *Lóhánna's* city, is said to have been situated on this river,

from the *Púrán*, pursued a course westerly as far as the modern *K'hodábád*, or perhaps between that place and *Hálakandi*; where, joining the present channel, it crossed that course; and fell into the sea at *Dibal*, after passing the ancient *Bhambór**, the ruins of which city are to be seen about twenty miles on the road from *T'hatta* to *Karátchí*. Although I cannot satisfactorily establish the exact spot where this branch separates from the channel at present forming the river, yet that it ran to the westward of *T'hatta* is mentioned in the *Tabkát-i-Akbarí*, an historical work of some repute; and, indeed, this is generally allowed to be the case: however doubtful this may be, it is a well-established fact, that at *Gagáh*, between *Karátchí* and *T'hatta*, and where the ruins of *Bhambór* are still to be seen, is a creek terminating in a sandy channel†, communicating with the sea, which the tradition of the country, known to all, asserts to have been a mouth of the Indus. A reference to M. DE LA ROCLETTE's map will shew a similar branch to this, actually crossing the present channel at *Hálakandi*, and passing the westward to *Dibal*: on this branch he has placed *Sárasán*.

Bhambór was a city, the seat of a chieftain named BHAMBO RAJÁ‡, who lived about the end of the tenth century. That it was a town of considerable note, and very populous, we learn from an author who states that the *Sákiá Parganah*§ was peopled from *Bhambór* when that city and its surrounding country were deserted from a failure in the river, which, now passing close to *T'hatta* (still to the west however), fell into the sea, near *Lári Bandar*. Independently of the testimony already adduced of *Bhambór* having been on the bank of a branch of the Indus, we have that of the *Tohfát al Girám*, and the ancient legends and ballads of *Sindh*, to a circumstance from which we may infer that the *Lóhánna Deriá* did actually flow past the city in question. The circumstance to which I allude, is that of the female infant of an inhabitant of a town on that branch having been floated to *Bhambór* in a chest or basket, where it was saved by some washermen, and carried to their master, under whose care it was reared, and afterwards gave rise to one of the most popular ballads in the *Sindhí* language. It appears that the parents of the child wished to destroy it; but being saved as already described, in a few years she displayed a degree of personal beauty far beyond the common standard, and received, in consequence, the name of *SUSI*, or "the Moon." The legends relate an attachment

river, which gave the name to the stream.—*A'gham* is by some supposed to have been *A'bpúr*, which is comparatively a modern name.

* Or *Bhamborá*.—I believe that this city did not exist until the first *Dibal* was deserted.

† Mr. MAXFIELD's *Journal*.

‡ *Tohfát al Girám*.

§ MÍR TAHÍR.

between her and PANNÚ the son of a chieftain of *Makrán**, who came from the neighbouring country to ascertain if fame spoke truth of her charms. He became her slave; but the cruelty of his father brought both to an untimely end.

It matters little whether this love-story is a plain fact, or whether it is embellished by Asiatic fancy or superstition. One thing we may fairly take as truth; that is, that the wildest fiction could hardly have brought a stream from *Báhmāna* to *Bhambór*, if it did not exist; particularly when we reflect, that, for the principal part of the romance, the river in its actual situation, if *Bhambór* was not mentioned, would have done equally well. The washerman, whose name is recorded, is said to have been a man of considerable wealth; and that he had a great number of workmen in his service, who, when employed on the river, found the basket in which the child was: it may be inferred from this, that the river at *Bhambór* was of fresh water; which corresponds with the history of the Indus, the waters of which are fresh to the very lowest parts of the *delta*†.

From what has been already adduced, it appears certain that there has been some remarkable change in the course of the Indus; and it remains for me to shew on what grounds I assume the *Púrān* to have been the former channel of this river.

That a material change took place, is positively stated by several authors†; and although they attribute it to means by which it could scarcely have been effected, yet—as we are aware of the superstition of the Asiatic, the desire inherent in him to set down to the score of divine interference, circumstances by no means beyond the efforts of mankind, or at least the common course of nature—the objections made to the mode in which it is said to have been brought about can by no means be considered as tending to invalidate the fact of an alteration in the stream of the river. MÍR TÁHIR relates, that during the government of DILLÚ RAJÁ at *Álór*, his tyranny reduced his subjects to a state of abject wretchedness. The duties which he levied on merchandise passing down the river at *Álór* amounted to one-half their value, independent of the valuable articles which he in general forced from the merchant. On one occasion, a Muhammedan merchant of great respectability, named SAIF AL MULK, with his wife BADI' AL JAMÁL, was proceeding down the river to embark at *Diwal*, on a pilgrimage to the city of *Mecca*.

* He is stated to have been a Muhammedan of the tribe of *Áví*. This tribe is still numerous in *Sindh*.—May they not be, from their situation, the *Arrie*, or the *Oriti*, of the Greeks?

† *Bhambór* is now forty miles from the sea.

‡ *Tohsat al Girám*, and *Tárikh-i-Táhirí*.

In those days, the *Mehrán* (Indus) flowed past the vicinity of the city of *A'lór*; and DILLÚ RÁJÁ, hearing of the beauty of the traveller's wife, determined to seize her, as she passed the town. The merchant, finding his voyage thus interrupted, prayed to God for assistance; and employed stone-cutters to cut through a mountain which approached to the bank of the river, and built a strong rampart on the opposite side; which having effected, he passed through with his boats. From this time, the *Mehrán*, deserting its ancient course, pursued the channel it at present occupies, and, notwithstanding every exertion, the city of *A'lór* was deserted. SAIF AL MULK and his wife returned; and, with two sons, were, at their death, interred between the *Derá Ghází Khán* and *Síta-púra*, where their tombs are still worshipped, near the fort of *Rattáh*, a place of great antiquity.

The *Tárikh-i-Táhirí* states the same event to have taken place, and from the same cause; and adds, that the river from that time "took a course by *Bhakír* and *Sehwán*; and, by its desertion of the *A'lór* channel, that city, and between nine hundred and a thousand towns and villages, were rendered uninhabitable; and DILLÚ RÁJÁ compelled to change his residence to *Dillór*," the present *Abpúr*, near *Báhma**na*. Such is the account given by these historians of an event of vast importance to a whole country; and however sceptical we may be as to the manner in which it was effected, the truth of the fact is corroborated by legends and tradition, which, with the evidence that may be drawn from what I have already mentioned, ought to be sufficient to substantiate it to most minds. Another argument, however, and to my mind one of great weight in favour of the ancient channel in question, is, that the capitals *A'lór*, *Báhma**na*, and *Wagéhkót*—the two former of undoubted antiquity—were situated in the neighbourhood of the *Púrán*, and far from any river or fertile country at the present time. Now, I do not conceive it likely that the two principal cities in the empire would have been built in a desert: on the contrary, it is natural that they should have been founded on the banks of a river which nature pointed out as the source of wealth and comfort to their inhabitants.

That there is no mistake in the supposed site of *A'lór*, I think I may venture to assume. It is a *pargana*h in the present *Sirkár* of *Bhakír**, which city was built from its ruins; and the town or ruins of *A'lór* are as familiar to the natives of the country, as *Bhakír* itself is. That *Báhma**na*, *Báhbina*, *Báhnbaná*, or *Bráhma**nábád*, as it is variously written by Persian historians, was situated on the *Lóhá**na Deriá*, also called the *Báhma**nawá*, is certified by the remains of the city still to be

* MÍR MA'ASAM.

seen, and by the universal testimony of the country; and I feel confident that this ancient city is erroneously said to have been near *T'hatta*; the result of my inquiries on the subject having satisfied me that the remains of the ancient *Kállakót*, or perhaps those of *Bhambór*, have led to the mistake*. *Bráhmaṇábád*, and *Báhmaṇa*, in all the situations where I have met with their names, have never been considered as different places: and as to the site of *Báhmaṇa*, I am positive. *Bráhmaṇábád*† was overwhelmed by an earthquake, or by sands from the desert, for the sins of DILLÚ RÁJÁ, and, metaphorically speaking, only a pillar left, to mark where it stood.

The period at which this change in the river occurred, is more open to dispute: for though all accounts agree in its having happened during the time of DILLÚ RÁJÁ, yet there is much inconsistency in the different authors with regard to the period when this prince lived‡. One author § states him to have been a descendant of the old family of *Ráis*; whilst another says that he was a *Súmra*§. There is no direct notice taken of the year in which he reigned, but, from concurring circumstances in history, it is most probable that he lived at a very early period of the Muhammedan era. Both historians already quoted relate that AMÍR had two sons, DILLÚ and CHATÁ; the former of whom succeeding to the sovereignty, the latter visited Mecca, was there married, and, on his return, in A.H. 140, to *Sindh*, endeavoured to amend his brother's morals: he failed, however; and DILLÚ making an attempt to seduce his wife, CHATÁ left his territory, and resided in *Schwán*, where his tomb was afterwards revered. It will have been seen, in the history of these times, that I have placed DILLÚ RÁJÁ about the beginning of the second century of the Hegira; and my reasons for so doing are there likewise detailed||.

It appears, from the preceding detail, that vessels sailed down the Indus, to the sea at the port of *Diwal*, by the way of *Alór*, or the *Púrán* river; and that it was not until after the commencement of the second century of the Hejira, and the latter end of the seventh of the Christian era, that the channel by *Bhakír* and *Schwán* was in existence,

* I have heard natives of *T'hatta*, when asked where *Bráhmaṇábád* was situated, say, that it was to the westward of, and near *T'hatta*; but I feel very positive that this is an error, as the country was not inhabited until after the Muhammedan era.

† *Tohfát al Girám*.

‡ *Tohfát al Girám*.

§ MIR TÁHÍR.

|| Although some doubts certainly remain in my mind on this subject, I must nevertheless say, that there is more evidence for that which I have preferred, than for any other account of DILLÚ RÁJÁ.

or, at all events, accessible. I feel diffident in asserting that the stream now flowing from *Bhakír* and *Khódábád* did not exist; but there will be reasons hereafter given, which will make the fact highly problematical.

It may be proper to fix the situations of some of the most ancient towns in *Sindh*, by which we may be guided in our elucidation of the subject;—and first with regard to *Díwal Bandar*. A learned and ingenious writer on this subject derives the name of this place from the Arabic *Díb al Sindhi**, or the Island of *Sindh*. If this derivation was correct, we might certainly expect to find it corroborated by the sense of Arabian authors of the times. On the contrary, in the various readings that I have met with in Asiatic writings, I have never seen *Díb al Sindhi*; but either *Díbal* (ديبال) or *Díwal* (ديول)†; which last, as it is written with the و, prohibits the idea of its being the Arabic particle ال or *al*. *Díwal* probably took its name from the Hindí *Díp*, an island; or from *Dewal*, the name of a Hindú temple, of which there was one of great celebrity in the town‡.

Díwal was situated on the western bank of the westernmost branch of the Indus, called the *Ságára*§ river: this, independent of the evidence of the author quoted, we may conclude was the case; for MUHAMMED BEN KÁSİM did not cross any river, when he attacked this place. The *Ságára* ran past *Bhambór*: therefore the port of *Díwal* must have been but a short distance from that place, which is forty miles from the sea. The *Díwal* now spoken of was reduced to ruins by a Muhammedan invasion, and another site chosen to the eastward. The new town still went by the same name; but it was deserted at the same time, and from the same cause, as *Bhambór*; and was succeeded by *Lári Bandar*, or the port of *Lár*, which is the name of the country|| forming the modern *delta*, particularly the western part.

Bhakír is a town on the situation of which much weight has been laid, by all writers on the river Indus. Here I conceive, however, they have been labouring under false impressions; for *Bhakír* is a modern town, if we are to credit native authorities. The author of the *Tohfát al Girám* states, that the village on the site of which the city was built was called *Ferishta*, which would bespeak it of Arab origin; and it was not until after the conquest that it became the resort of *Saiyíds* and other holy characters, when the subsequent ruin of *Alór* raised *Bhakír* to the

* See Dissertation on the Voyage of NEARCHUS, by the Rev. W. VINCENT, D.D.

† *Díbal* or *Díwal*, the Muhammedan *b* and Hindí *w* are the same.

‡ See History.

§ *Ajáib al Makhlúkát*.

|| Called by the ancients, *Láryá*.

rank of a city. The name, by the same authority, is a corruption of *Bakar*, "the dawn;" which was bestowed upon it by SA'YI'D MUHAMMED MAKI, of sacred memory. I have never, in the course of my researches, found *Bhakír* called *Almansúra*, which name is attributed to it by the *A'yín Akbári* *; but even this would prove its Arabic origin.

Sehwán is undoubtedly a place of vast antiquity; perhaps more so than either *A'lór* or *Báhmána*. According to the *Tohfát al Girám*, it is *Lústán Saiwán* † and *Sehwán*, and modernly *Sewistán*: the orthography I have chosen, appears, however, to be the most ancient, for the city takes its name from its founder, RAJÁ SEHWÁN, who is stated in history to be a descendant of SINDH, the fabulous author of the country and people. At all events, RAJÁ SEHWÁN must have lived at a very early period. This city had its fortifications erected by one of the *Sammá Jáms*, was occupied afterwards by the *Arghúns* when it became subject to *Bhakír*, was the seat of an independent government in the time of AKBAR, and returned to its subordinate state on the rise of the *Kalhórás*.—I have already started a doubt of the river having originally passed the town; on which subject more shall be said in the end.

Hyderábád, the ancient *Nerúnkót*; or *Nerún Kafirí*, as it was distinguished by the zealous Muhammedans. It is impossible to fix any period for the rise of this town: like *Sehwán*, it would appear to have been a federalty of *A'lór*; the chieftain, who was suspected of treachery by the *Rájá*, was removed, under the plea of serving in the presence, on the advance of the Arabs, but afterwards hastened to the Muhammedan army, and surrendered the fort. The *Ságára* river originally ran to the westward of this place.

Bráhmanábád, or *Báhmána*, was, as I have said, situated on the *Lóhánna Deriá*, at a short distance from where it separates from the *Púrán*.

Aghamkót, called also *Kállákót*, lies about seven miles to the westward of *Thatta*: it is not mentioned until long after the Arab conquest.

Thatta is a modern town, founded by one of the latest of the *Samma* dynasty; near the site of *Sámoi*, or *Sámoínagar*, which was their capital, and which was peopled at the time the *Sundrá Parganah* was

* The *Ajáib al Makhlúkát*, a book of considerable worth, says, that *Nasirpúra* was built on the site of *Al Mansúra*, which brings it near to *Bráhmanábád*. According to D'ANVILLE, *Nasirpúra* was the seat of government of FIROZE SHÁH's Lieutenant, in A. D. 1339; and *Bhakír* and *Lakhar*, with the country between those cities and *Nasirpúra* were subject to him.

† Dr. VINCENT appears to me to consider *Sewí* and *Sehwán* as the same; and, in consequence, has difficulties in his subject that would not otherwise occur. *Sewí* is a district, town, and province, north-west of *Bhakír*. *Sehwán* is never called *Sewí*.

first occupied, on the destruction of the *Sumrás*. Such are the points of which we have a thorough knowledge at the present day, so as to enable us to form a conjecture of the ancient topography of *Sindh*: and, from the whole of what has been said, it remains for me to compare the result with the ancient accounts still in existence, and which have been so frequently canvassed by more able men. Before I enter on this part of the subject, however, I must mention a few places, which are spoken of in Asiatic books, as being extremely ancient, but of which I have been able to procure no account.

Ashkandra, or *Sekandra*, was an extremely strong town, and fort which was defended by some of the family of RÁJÁ DÁHIR, after the overthrow of his capital. The resistance made here was so great, and the place of such strength, that MUHAMMED BEN KÁSİM, who commanded the besiegers, despaired of taking it. As the army proceeded, immediately after the fall of *Ashkandra*, to *Múltán*, I conceive that it must have been between that place and *Álór*.

I do not conceive it improbable that this *Ashkandra* was one of the *Alexandrias* built by ALEXANDER, and perhaps that one which he founded among the *Sogdi*: the situation corresponds, and the name has a resemblance which I do not believe is to be met with in any other city in Asia. ISKANDER, or SEKANDER, is the Arabic and Persian name given to ALEXANDER; and after a period of nine centuries, it is not improbable that a city should retain its name, although corrupted. Here was a beautiful figure of a warrior on horseback, in complete armour, worshipped; a circumstance, I believe, unheard of in Hindú mythology. A vivid fancy could easily pourtray to itself the figure of the Macedonian hero, worshipped in a city founded by him, and dignified by his own name.

Himakót, or *Jhamkót*, was the seat of a *Rájapút* independency, the ruins of which are to be seen in the *Palyár Parganah*. I have no information regarding this place, further than that it is fancied to have been founded by the *daityas* of the Hindú mythology; some of whose fanciful works are still to be seen, in extraordinary excavations in the rocks of the neighbouring hills: among the rest, there is one in which the roof of the excavation is hewn into the resemblance of a cow's udder, and from which, in better times, milk exuded: the milk is, however, now changed to water, which is still said to drop, as a testimony of the existence of the *Káli yúga*. I am doubtful whether this *Himakót* is not the same as *Kállakót*, afterwards called *Tághlakábád*, and situated a few miles west of *Thatta*.

*Minagar** was one of the cities dependent on *Múltán*, in the twelfth

* This is doubtless the *Binagara*, or the *Agrinagara* of PTOLEMY; although placed by that geographer in such a situation as to induce Dr. VINCENT to take it for *Bhakar*.

century; and was the possession of a chief, by caste an *Agri**, and descended from ALEXANDER †. It was situated on the *Lóhánna Deriá*, not far from *Báhmána*, in the *parganah* now called *Ldehdádpúra*.

Having thus adduced the grounds from which all my opinions with regard to the river Indus are drawn, I shall proceed to deduce from them general remarks on the subject; noticing occasionally the opinions of European writers on the ancient state of the river and country, in order to convey an idea of how and where there may be any difference of opinion, and the reasons for that difference.

I have already stated my reasons for supposing that the river Indus did not originally pass *Bhakar* and *Schwán*, or, at all events, that it was a secondary stream that did so. It is said by the Muhammedan historians, that after the fall of *Nerúnkót* to BEN KÁSİM, that commander advanced to *Schwán*, which he likewise conquered; and receiving an order from his uncle, at *Baghdád*, to prosecute the war against DÁHIR direct, and to cross the Indus without delay, he returned to the neighbourhood of *Nerúnkót*‡, and made his arrangements for advancing on the capital. This expression would induce a further belief that *Schwán* had not been on the main channel of the Indus; and we know that *Nerúnkót* was not far from the river, for the engines and military stores were conveyed from *Díwal* to the attack of the former place, in boats up the *Ságára* branch. If it were possible to fix the precise spot where the Arabs crossed the river, it would afford data from which a great deal might be drawn. One author§ speaks of two places in the neighbourhood of this spot, viz. *Ráwar* and *Jaiwar*; but there are now no traces of such towns or situations. It appears that there was a dispute in the Arab army as to the propriety of marching to meet RÁJÁ DÁHIR at his capital, or laying siege to *Bráhmañábád*; and I should therefore infer, that it was near to the latter place that the Arabs crossed the Indus: but the want of means for transporting the army attributed to MUHAMMED BEN KÁSİM, is unaccountable, under the previous information we have of the expedition having been accompanied by a fleet as far up the *Ságára* river as *Nerúnkót*, to attack which the army must have crossed the stream in their fleet.

A reference to my sketch of the ancient river will shew that the

* *Tohfut al Girám*.

† It appears from ARRIAN, that ALEXANDER left some of his *Agrians* in *Páttala*: may not these *Agris* be their descendants?

‡ MÍR MAÁSAM says, that he crossed near *Taletí*; but this author uses modern names, in speaking of ancient places, without distinction. For instance, he mentions, that MUHAMMED BEN KÁSİM conquered *Thatta*; and tells us, afterwards, that *Thatta* was peopled and founded by the *Sammas*, who reigned many centuries after the Arab conquest.

§ *Tohfut al Girám*.

Arabs were originally on the same side of the river with *Alór*; but as the country between *Schwán* and that capital appears to have been uninhabited, it is probable that *Alór* could not be approached in that direction. This would lead to the march of the army in the vicinity of the river: and as it is said that MUHAMMED was blamed by his officers for passing *Bráhmaábád*, it is likely that it lay nearly on his route. It follows, in that case, that the *Lóhána Deriá* was to be crossed by the army; but why the fleet should not have been employed, it is hard to say, unless the vessels were of too large a size, or unless the RÁJÁ occupied positions on the river which prevented their passing.

For the sake of perspicuity, I shall here trace the Indus from *Bhakír* to the sea, in company with Dr. VINCENT, who has, in a very able manner, followed ARRIAN and other Greek writers down the whole course of the river, and disposed of the chieftains and people in situations as nearly to truth as, perhaps, was possibly to be done at the present great distance of time.

THE SOGDI BHAKÍR.

The author above quoted, places the *Sogdi* at *Bhakír*, which, according to D'ANVILLE, was the capital of that race of men. If Asiatic authority is to be depended on, I have already shewn that the city of *Bhakír* was not in existence more than twelve hundred years ago, and that it is of Muhammedan origin. I have, on the same authority, shewn that the branch of the Indus did not pass *Bhakír* until the desertion of *Alór*, which was the cause of the peopling of the former city. That the *Sogdi* were, however, in the vicinity of that place, I think extremely probable; and there is good reason to believe that their territory extended on the east bank of the Indus, to a considerable distance. I have little doubt but that the people now spoken of, are the same as the *Sódhás*, a race of *Rájápúts*, at present occupying the habitable tracts of the desert between *Sindh* and *Gujarát*, but who were assuredly chieftains in *Sindh*, and of *Amerkót* and its dependent country, not many centuries ago; whilst there is reason, from traditionary accounts, to believe that they were anciently sovereigns of a much more extensive country to the northward, even of *Alór* itself. This would bring the *Sogdi* and the *Sódhás* nearly in the same situation, and correspond with Dr. VINCENT's account, making the capital to the north of *Alór*, between that place and *Múltán*.

"It would have been a fortunate circumstance," says Dr. VINCENT, "if any of the historians had mentioned an island here, or in any part of the Indus between the junction of the *Acesines* and *Thatta*; but their silence is unanimous. It will appear, however, that we have something more than conjecture to direct us for other names, *Bekier*, *Sekier*, and

Tekier, as three places dependent on *Mansura* ;” in which, though he is mistaken as respects the first (*Bekier* being *Bekker*, the same as *Mansúra*), he is still right in regard to the other two ; for *Sekier* of the *A'yín Akbári*, and *Tekier*, is the fort called in that work *Alone*, the *Louheri* of DE LA ROCLETTE, &c.

If what I have advanced relative to the change in the river be correct, it accounts for the silence complained of in the Greek historians with respect to the island in the Indus. *Sekier* is evidently *Sachar*, which is on the west bank, and opposite and in sight of *Bhakír*, of which it, with the modern *Láhri*, are considered suburbs. *Tekier* I conceive to be *Tiggir*, which, as will be seen by the map, is a *parganah* on the west bank, and south of *Bhakír*. I have already said, that, on the authority of the *Ajáib al Makhlúkát*, I am inclined to agree with D'ANVILLE, who places *Mansúra* at *Nasirpúra* ; and even the authority of the Nubian geographer*, upon which Dr. VINCENT argues in favour of its being *Bhakír*, appears to me to be more in favour of D'ANVILLE than otherwise, when the channels of the river then existing are considered.— I have already shewn that *Alór* and *Láhirí Lóharkót* are distinct places.

MASEKORNUS ; SEWÍ' ; SEHWÁN.

“ *Sewíe*,” says Dr. Vincent, “ is written *Seví Schowán*, *Sihwán*, and *Schwán*. It is not easy to establish the identity of these names to the same place ; for though our maps make them the same, the *A'yín Akbári* mentions a chain of mountains extending from *Sehwán* to *Sewí*, regarding them as different places, though in the same Sircar.”

In my concise account of *Sehwán*, I have already said, that it is never styled *Sewí*, which is a distinct district, lying westward of *Bhakír*, on the road to *Kándahár* : its original inhabitants were a race called *Sewes*, or *Sabíz*, whose capital in the sixth century was *Kákaráje*†. There was also a fort in the district, called by the same name, *Sewí* : it was situated on the side of a mountain remarkable for the stones which were everywhere found of a round shape. I am inclined to believe that the same is derived from *SÍVA*, the *MAHÁDÉVA* of the *Hindús*, to whose emblem of worship, the *Linga*, this stone bore a resemblance. I would also venture to suggest, that the *Sewes*, or *Sabís*, are the *Silo* mentioned by *ARRIAN*, as having been worshippers of *HERCULES*, from the circumstance of their marking their cattle with a club. It is a common practice among *Hindús* to mark their male calves with a *trisúla* ψ or trident‡.

* See Dr. VINCENT, p. 116. “ See Note Nub. Geographi. p. 57.”

† I find no traces of this place. *Sísam*, *Bheltór*, *Salór*, and *Kundacel* (*Kundabil* of LA ROCLETTE), were places in *Sewí*, mentioned by Muhammedan authors as being in existence long before the Muhammedan conquest.

‡ This mark (C) distinguishes cattle offered to the sun.

and turn them loose as an offering to SIVA. This *Sewí* is the *Seewee* spoken of by A'BUL FAZL; and is perfectly distinct from *Schwán*, which I have never heard named *Sewíe*.

With regard to MUSICANUS and OXYCANUS being the chiefs of *Sewí* and of *Schwán*, as Dr. VINCENT thinks very probable, I have nothing to object; nor am I inclined to dispute his etymology of the names of these chieftains; although little dependence can be placed on deductions made on such principles. *Schwán* is a name extremely common in *Sindh*; and it appears, from history, that the founder of *Schwán* was of that name; but I can discover no grounds for his being styled Ox SEHWÁN, or MUSCHWÁN. *Outch* signifies a *maund** in the language of the *Panjáb*, with which the *Sindh* very much assimilates: and *Mú*, or *Mow*, although the name of a city erected in the fifth century by RÁO SÁHISÍ, I cannot discover to have any meaning known at the present day, although it doubtless originally had, agreeably to the Indian custom.

I confess that, according to Dr. VINCENT's plan, unless MUSICANUS is placed at *Schwán*, I can see no other situation where his government could be fixed; and yet, as it would appear that his capital was on the river, or very near it, placing him at *Schwán* would overthrow all I have said with regard to the change in the river. Proceeding on the learned Doctor's theory, were I at liberty to offer an opinion, I should transpose the situations of Dr. VINCENT's OXYCANUS and his MUSICANUS, by placing the former at *Schwán*, and the latter between that place and the *Púrán*, somewhere between *A'lór* and *Báhmána*. This arrangement would afford room for OXYCANUS between the *Lakhi* mountains and MUSICANUS's territory, of which the learned author himself appears so much at variance, if MUSICANUS be placed at *Schwán*. SAMBUS, I agree with Dr. VINCENT, can only be supposed to have been on the *Lakhi* chain; a feature so characteristic, and so durable, that the revolution of ages cannot change it. And here I may remark, that it is hardly possible for so striking a feature in the Indus, as that which is said to be represented at what is called the *Lakhi* Pass, to have escaped the particular notice of the Greek authors, if the river had, in the time of ALEXANDER, actually occupied this channel. The pass through the mountains is extremely difficult of access†; and the latter approach boldly and abruptly to the river side, leaving a scanty road for travellers. The difficulty of finding a spot for *Sindhimána*, the capital of SAMBUS, if this chieftain is placed among the mountains, is not so easily overcome; for the evident connexion which this term has to the name of the country, of the river, and of the fabulous ancestor of the natives of *Sindh*, would

* A weight of about twenty-four pounds.

† See *Akhbárs* of *Sindh*.

induce a belief that *Sindhimana* had been a city of some importance in the country.

Having thus followed Dr. VINCENT in his voyage to *Páttála*, I shall, before I enter on the subsequent part of the investigation, compare what has been said with what might be said on the same subject, under the impression of the *Púrán* having been the original stream of the Indus.

About eight hundred years after ALEXANDER had visited *Sindh*, the government of the country was held by a variety of chieftains, who, although they were considered as dependent on a superior government, may nevertheless be fairly supposed to have acknowledged but a nominal subservience: and even if they should be admitted as federals of the *Rájás* of *A'lór*, we may infer this, from the avowal of DÁHIR, who was as potent a sovereign as any of his family are understood to have been, "that he could not controul the people of the *delta* in their piratical dispositions, that the chieftains were not of his nomination, or in perfect subordination to his rule." At the time now spoken of, the following chieftains and capitals are mentioned in the country of *Sindh*.

Díwal was governed by JÁHI'N BHADÁ.

Nerúnkot by SAMNÁ.

Sehwán by BATCHERÁ, the son of CHUADRÁME.

Báhmana by a Lóhánna, whose name is not precisely known.

A'lór , . by RÁJÁ DÁHIR in person.

Sewí by BHADÁ, the son of KÁKÁ.

Let us now see how far this agrees with the state of *Sindh* in the time of ALEXANDER: according to ARRIAN, "The king arrived at the kingdom of MUSICANUS, which, according to the information he had received, was the richest and most populous throughout all India." Under this view of MUSICANUS, I should place him at *A'lór*, which was the seat of a very rich and populous government, agreeable to authentic and positive accounts, nine hundred years after ALEXANDER's visit; and if analogous reasoning can be admitted, we might reduce the nine hundred to six hundred years. Making *A'lór* the capital of MUSICANUS, I should suppose the country to have extended as far south as the division of the *Púrán* and *Lóhánna Deriá*. According to this arrangement, the *Sogdi* should be higher up the river than *A'lór*, and between that city and *Múltan*. Here is sufficient space for such a realm as theirs would (from the little notice taken of them) appear to have been; and I have already said that the *Sódhá Rájáputés* were originally inhabitants and sovereigns of a considerable tract of land, which we know to have laid as high up as *A'lór*, and, we may presume, considerably higher.

At *Sewí* I should place OXYCANUS. ARRIAN says, that "ALEXANDER having erected and garrisoned a fort in MUSICANUS's capital, he proceeded, with his archers and *Agrians*, and all the troops of horse which he had on board his navy, to attack a neighbouring prince called OXYCANUS." Now, as CRATERUS, with the greatest part of the army, had been already ferried over to the left (or eastern) bank of the river, it must follow that OXYCANUS resided on the west bank, else why take troops from his navy, where the army of CRATERUS would have answered the purpose? The position of *Sewí*, with reference to *Alór*, corresponds sufficiently with those of ARRIAN's two chiefs; and unless some ancient city and government should be proved to have existed between *Schwán* and *Bhakír*, I can see no other place so appropriate for OXYCANUS as *Sewí*; an idea in which I am, in some degree, supported by Dr. VINCENT, who says, that if *Sewí* and *Schwán* could be proved to be different places, he should certainly assert that MUSICANUS had been the chief of one, and OXYCANUS that of the other.

At *Schwán* I should place SAMBUS. It may be supposed that this chieftain had met ALEXANDER in the realm of the *Sogdi*; for, considering the terms on which MUSICANUS and he were, it could not consistently have been in the territories of the latter that SAMBUS had been appointed "Satrap of the mountains." The position of *Schwán*, situated on a branch of the *Lakhi* mountains, must naturally have given its chief great influence among the tribes who inhabited them; and it was natural that he should be appointed their chief. The great antiquity attributed to the city of *Schwán*, and the circumstance of its being supposed to have been founded by a descendant of SINDH, whose name it took, are inducements to assimilate *Schwán* with the *Sindomana* of SAMBUS, more especially as no other city can be discovered at all answering to the name or situation. The foregoing arrangement of the sovereignties, with which ALEXANDER met on his voyage down the Indus, would afford sufficient grounds for estimating their wealth and resources at the high standard of the Greek writers; whereas, if OXYCANUS, MUSICANUS, and SAMBUS, are all huddled in between *Schwán* and the mountains, I must confess I cannot perceive where their populous territory could possibly lie.

We now come to a part of the subject which should have been clearer and better understood at the present time than any thing that relates to ALEXANDER's voyage down the river: on the contrary, however, although great and various talent has been employed in its illustration, the site of *Páltála*, and the ancient state of the *delta*, is at present (and, I fear, doomed still to continue) in as great obscurity as any other part of ALEXANDER's passage down the Indus.

Dr. VINCENT is of opinion, that the ancient *Bráhmaṇábád* may be

safely understood to have been the *Páttála* of ARRIAN; in which remark I am inclined to agree: but it will have been observed that I have differed materially from this author in my position of *Bráhmánábád*. I place it at the head of the ancient *delta*, as I take it to have existed; whilst Dr. VINCENT—and, I readily acknowledge, every other authority—fixes *Bráhmánábád* at the head of an inferior *delta*, which is not now itself in existence, and which, according to every Asiatic author whom I have observed to treat of the subject, must have been recovered from the sea long after the age of ALEXANDER: and, under that conviction, I shall not follow my usual guide through the *delta*, but endeavour to render the situation which I have chosen as clearly applicable to *Páttála*, as if it had been at the head of the inferior and modern *delta*.

The territory of *Páttála* was situated next below that of MUSICANUS; and ALEXANDER had been met by the king of the former district, while he was yet employed against SAMBUS. MUSICANUS, at the same time, revolted, which caused PYTHON to be despatched against him. That officer conquered his country, and returned to the camp and fleet, carrying MUSICANUS along with him in chains. I should suppose, from this circumstance, that ALEXANDER's fleet had proceeded down the river, some distance from MUSICANUS's capital. On the occasion of his attack on SAMBUS, the fleet does not appear to have been in company with the army: and it is probable that ALEXANDER, after having destroyed the city of the *Bráhmans*, despatched PYTHON; and returned to the fleet on the river, where he waited the return of that officer. The king sailed three days down the river; and then hastened his voyage to *Páttála*, in consequence of the flight of the king of that country. The short time here allowed for ALEXANDER to reach *Páttála* from *Bhakír*, is adduced by Dr. VINCENT as one reason why MUSICANUS should be placed at *Sehwán*. Supposing that chieftain had been at *Sehwán*, ALEXANDER would still have had nearly two hundred miles to proceed in the space of time above alluded to, before he could reach the *Páttála* of Dr. VINCENT. If MUSICANUS is placed at *Alór*, which is nearly in a latitude with *Bhakír*, and *Páttála* is allowed to be at the ancient *Bráhmánábád*, or the head of the ancient *delta*, the distance of ALEXANDER's journey will then be reduced to little more than one hundred miles in a direct line, or somewhat less than one hundred and fifty miles by the sinuosity of the river, a distance not very disproportionate to the time: and if we admit that ALEXANDER had before proceeded below MUSICANUS's capital, the distance will be by no means extraordinary.

In other respects, *Bráhmánábád* seems equally well calculated for a comparison with *Páttála*. It is said that the king of *Páttála* had fled to the desert before ALEXANDER arrived. If, by desert, we are to understand the sandy desert, which I should presume to be the case, it may be

remarked, that the great desert approaches closer to the *Púrán* opposite *Báhma*, than any where else ; that the town itself was afterwards deserted in consequence of the influx of sand from that tract ; and that all the country in the same longitude with *Páttála* bears every feature of the great sandy desert ; a circumstance which will account for there being no wells in the country, as is mentioned by ARRIAN. This account of a desert does not agree well with the lower *delta*. Supposing *Páttála* to have been at *T'hatta*, it would be difficult to discover the desert here alluded to ; for, had it been on the west bank, the people would have been exposed to the attacks of the Greeks, who marched along it ; and a reference to the state of this supposed *delta* will shew that the desert could not have been to the eastward of it, unless at such a distance from it as would appear inconsistent.

Another circumstance noticed by ARRIAN is, the march of a heavy and light armed force of foot and horse “through the Island of *Páttála*, that they might meet the fleet on the other side.” Supposing *Páttála* to have been at the spot supposed by Dr. VINCENT, may I ask, what could have been the object of marching nine thousand men from *T'hatta* to *Láhri Bandar*, where the nature of the country, intersected by *nallás* and marshes, must have been extremely inconvenient, if not absolutely impracticable, to their advance ? It is, besides, very difficult to suppose for a moment that there could be any country or district, between *T'hatta* and *Láhri Bandar*, of sufficient importance to require the march of such a force through it : and on referring to the sketch of that *delta*, and the positions of *T'hatta* and *Láhri*, where the troops were to join the fleet, the expression of ARRIAN (if Mr. ROOKE is correct), “through the Island of *Páttála*, that they might meet the fleet on the other side,” will appear very ill applied.

The principal objection which I can discover to the supposition of *Báhma* being the ancient *Páttála*, is the distance at which it stands from the sea-coast. It does not, however, appear at all certain, in any of the ancient accounts that I have seen, how far *Páttála* was from the ocean : for although a mere perusal of ARRIAN would induce a belief, that when ALEXANDER sailed down the right branch of the river, he took his departure from *Páttála* ; yet, from the circumstance of “HEPHESTION’s having been despatched to build a fort in the city,” it may be inferred that ALEXANDER himself was not at the city, but probably had advanced a considerable distance in pursuit of the king or his people, and might have embarked on his voyage down the right branch, considerably below *Páttála*. On a reference, however, to the plan* of the ancient river, as I

* It is to be regretted that this and other plans by Capt. M^CMURDO, referred to in this paper, did not accompany it.—Editor.

have attempted to delineate it, it will be observed, that the distance between *Báhmāna* and the ocean is not much greater by the western branch than it is from *T'hatta* to the mouth of the *Láhri Bandar* river: this proceeds from the circumstance of the whole of the present *delta* having been recovered from the ocean, which is mentioned by several historians; and the truth of which is corroborated by the state of that country, and the extensive lands recovered in the memory of man, and still continually increasing.

PTOLEMY mentions the western branch of the Indus by the name of *Sagapa*; and one of the ancients, the easternmost, by that of *Lonibare**: and according to his geography of the Indus, the river would appear to have divided into two branches, much farther up than *T'hatta*; and to have emptied itself by seven mouths, which, however, cannot be considered as branches of the river. The theory of the river which I have adopted, I had formed long before I had any opportunity of consulting ancient geographers; but let my plan of the Indus be compared with that of PTOLEMY, and a remarkable resemblance will be observed, which is still the more striking, from the names of the two branches approaching so near to each other. That the *Ságóra* or *Ságára* is the *Sagapa* of PTOLEMY, appears, from the delineation of the westernmost branch, to admit of little doubt†; and that the *Lonibare*‡ of the ancient is the *Lakpat* river, which is still known by the name of the *Lóní*, may, without much credulity, be admitted. And now that I have returned to this division of my subject, I shall take the liberty to state some particulars with regard to this part of the country, that may, perhaps, not be generally known.

The Gulf of Cutch divides the latter country from the Peninsula of Gujarát. From the end of this gulf a strip of waste land, called *Bhanní* and *Runn*, passes round the north of Cutch, and continues west as far as *Lakpat Bandar*. From the month of July till October, this tract is covered with water, forming Cutch into an island. This water is supplied, in some measure, by the torrents in Cutch, rising on the north side of the *Lakhi* § mountains; which, forming a lofty and complete chain

* I am at a loss to discover who gave this name to the eastern branch; but I observe it in a map of the ancient world, by CHRISTOPH. WEIGEL, of Nuremberg, where *Sagapa* is the name given to the western branch.

† It is certain, that the *Ságóra* branch was in existence long after the *Púrána* had been deserted.

‡ *Bárá* is the Indian name of a roadstead, or the entrance to a harbour: it also signifies "to the seaward."

§ This range of hills is called by NEIGATOR, and even by RENNELL, "the *Chigoo* Range;" but the *Chigú* is a sandy bank, which runs along the coast of Cutch, to which it is parallel, so as to form the shore. The word signifies, in the Cutch language,

from east to west, through the centre of Cutch, empty themselves into this waste, whilst the streams rising on the south side of the same range fall into the sea. These streams are, with a few exceptions, dry or stagnant, excepting in the monsoon months above mentioned. Besides these, however, there were several considerable streams, which, flowing from the north through what is called the desert, fell into the same tract. Among these, the *Hággrá* * and *Nargali* were connected with the *Púrán*, high up to the northward, and pursuing separate courses (the last within seven miles of *Amerkót*), fell into the *Bhánní*, to the eastward of *Khetlí*.

The *Púrán* likewise, as I have before stated, when issuing on this low ground, must have spread over it to the eastward; and at the periodical flood, it is probable that there was left an extensive sheet of water, a great part of which, at certain seasons, was fresh; and in all likelihood had found a passage, when overflowed, into the Gulf of Cutch, into which there is at the present day a considerable current, from the westward, by the *Runn* at *Arrisir*, when the tract is under the influence of the south-west monsoon. When the *Púrán*, *Hággrá*, and *Nargali* rivers failed, the *Bhanní* of course became dry and sterile, and the *Lákpát* branch (*Púrán*) afforded no opposition to the sea, which, in the south-west monsoon, was driven up over the flat country, and at once destroyed all its productive qualities†, and reduced it to the same soil as the desert; with this distinction, that it is a hard sand, while the desert is in the form of sand-hills. This former tract is styled *Runn*‡, or *Erun*, a *Hindí* word, signifying, I believe, a “barren waste,

language, a “look-out place.” The remarkable hill of *Manow*, seen far off at sea, is one of the *Lakhi* range. “Parallel to the coast,” says Dr. VINCENT, “runs a range of mountains called *Chigos*; and the strip of land between those and the sea is the residence of the *Langanrians*, a race infamous for their piracies:” and I have already said, that between the *Chigú* range and the sea there is no space. *Landan* is the name of a town on this coast, famous for its piratical and plundering disposition at a former period. The pirates of *Bate* and *Dwárca* used to plunder, under the name of SANGHAN, one of their most distinguished pirate chiefs.

* It is possible that this may be the *Kaggar* of Major RENNELL. The *Paddár* is placed at the head of the Gulf of Cutch; which corresponds precisely with the situation and course of the *Bannas*, a river which rises in the hills at the borders of *Márwár*, and pursues a wild and intricate course to the *Runn*, into which it empties itself by many channels, and loses itself in the sand. The *Nargali* and *Haggrá* are sometimes said to be only different names for the Indus, or *Púrán*; but I think they must have been cuts or branches from that river, which disembogued separately.

† Tradition states, that rice was produced in the *Bhánní*.

‡ A similar tract, and known partially by the same name, connects the Gulf of Cutch and Cambay, forming an island of the Peninsula of Gujarát for six months of the year.

difficult and dangerous of access," also a "field of battle," or a "haunted spot."

Náráyansir and *Kótésúwara**, two celebrated *Tírt'hs*, or places of pilgrimage of the Hindús, are, as has been already stated, situated on the east bank of the *Lakpat* branch of the Indus, about twelve or fifteen miles from the bar or entrance of the river. These places are believed to be of equal antiquity with any of the most celebrated of the Hindú places of worship; and it was here that a famous assembly of the Gods was held. This spot has been considered by the Hindús, on the authority of their sacred writings, as one of the limits of Hindúism; a circumstance which will tend to confirm my opinion, that the branch on which these very ancient places are situated, was, in the time of their celebrity, not only the western, but also the principal stream of *Síndhu*.

That the right branch of the Indus, as mentioned by ARRIAN, resembles the *Ságára* branch, more than any other at present in existence, is inferred from the circumstance of its disemboguing so far to the westward as to admit of the admirable account of the shore given by NEARCHUS corresponding with *Karákhí*, the bay of the same name, and the mountainous and singular features of Cape *Monze*. That the fleet, on leaving the Indus, entered the bay of *Karákhí*, is probable, from their having the mountain *Iras* on their right hand, and from their discovering a dangerous rock at the mouth of the river. It is remarkable, that, in the space now occupied by the mouths of the Indus, from *Lákpát* to *Láhrí Bandar*, there is no rock to be found; everywhere the bottom and beach is sandy. At *Karákhí*, however, a change takes place; and we have rocks, and a rocky shore, with the waves beating high. Close to the mouth of the *Karákhí* creek is a singular rock in the sea: it is perforated from end to end, so that a small canoe could pass; and the water, rushing through the passage, makes a loud and tremendous noise. Had NEARCHUS issued from the Indus by a mouth so much to the eastward as *Láhrí Bandar*, so far would he have been from sailing, immediately afterwards, with the mountain on his right hand, that I venture to say he could scarcely have seen it *a-head of his fleet*, and that there would have been thirty or forty miles of sand shoals between him and *Karákhí*, instead of (as it is said) his having a lone flat sandy island on his left hand, and a mountainous† coast on his right: and that he must have been close to the moun-

* *Kótésúwara* signifies a 'Crore of Gods.' Here is a peculiar stone, of the size of a shilling, resembling a worn-down *Linga*: it is found in vast numbers. At *Náráyana Sírowar*, the pilgrims receive an impression on the arms with a hot stamp, but different to that used at *Dwárca*.

† Chilney Island is properly called *Mohári*. Chilney is a corruption of *Chiná*, the name of a goddess worshipped by mariners on this island: offerings of clothes, and coronets of flowers, are thrown from vessels, in passing.

tainous coast, I infer, from the passage between the sandy island and the main being so narrow as to be particularly measured.

The idea of supposing islands or spots now at the lower part of the *delta*, and comparing them with ancient accounts, must infallibly end in disappointment; for these spots vary every year. Each flood inundates islands; and when it subsides, others are formed, varying in size and position: and so uncertain is every thing, that the site of *Láhri Bandar* is seldom two years the same.

Such are the arguments that I have been able to discover in favour of this new theory of the river Indus. That every conjecture on the subject of the foregoing pages must be unsatisfactory and vague, I am perfectly aware; and I do not therefore presume to expect that deference should be paid to my opinion, in preference to those of more able and learned men. I conceive, however, that enough has been said to excite a spirit of inquiry in those who have abilities and opportunity to pursue the research; and that the old beaten tract which every writer appears hitherto to have considered himself as unwarranted in deserting, having in one instance been quitted, and new ideas broached, a free scope will thus be allowed for the exercise of ingenuity and judgment, in the future investigation of this subject.

It may, perhaps, occur to the reader, that the *Súmras* inhabited the country through which the *Púrán* once flowed, long after that river was deserted by the stream: and it may be proper to notice, that the *Púrán* still received a considerable quantity of water from the new channel, when the latter was flooded; a supply was afterwards furnished to it through the small *Attok**, as it is called; and at the same time an annual supply found its way through the *Lóhánna Deriá*, directly in the opposite direction to what it formerly had done; a course which it still follows in an inferior degree, as well as that through the *Phittá Deriá*, respecting which it may now be necessary to say a few words.

The *Phittá* (or “destroyed”) channel, it will be seen, divides from the present river, not far from where the *Lóhánna Deriá* joins it; and pursues

* From *A'lór* to *Lóheri*, or *Lóherkót*, was formerly a *nallá*, according to the expression of the country. This was, perhaps, an artificial cut, either to bring water into the *Púrán* after its failure; or rather, I should suspect, to furnish water from the *Púrán* to *Lóheri*, which was a very ancient city. I am inclined to this latter opinion; for when the people of *A'lór* awoke DILLÚ RÁJÁ with intelligence of the river under the town being dry, he “desired them to look in the *nallá*; but they replied, that it was needless going to search the *nallá*, when the river itself was dry.”

A bridge was built over the *nallá*, by GHOLÁM SHÁH KÁLHÓRA, who gave it the name of the *Deriá attok*, in imitation of the celebrated town and pass of that name. The *nallá* still continues to be flooded periodically.

an eastern direction for some miles ; after which, it turns to the southward, and, crossing the *Falilí* channel, follows a s.w. course, under the name of the *Gájiá*, or, as some say, *Gárrá*, to *Thatta* ; whence it continued its route, by *Láhri Bandar*, to the sea, under some other appellation. In the triangle formed by a division of the river, and between the *Phittá* and the *Haiderábád* branches, is situated the once rich and populous district of *Násirpúra*, and the ruins of *Mansúra* : and with reference to what has already been said on this subject, a view of the position of *Násirpúra*, with respect to the river in question, will at once shew how perfectly justified M. D'ANVILLE is, in placing it where he does, on the authority of the Nubian geographer*. It is impossible to say when the *Phittá Deriá* was first formed ; but it is probable that it is very ancient, perhaps coeval with the *Ságóra* river. *Násirpúra* flourished in splendour during the reign of the *Terkhán* dynasty ; and went to ruin when the *Phittá Deriá* failed, which, as near as I can collect, was subsequent to the conquest of *Sindh* by AKBAR.

The Indus, after it gets as far as the bottom of the *Doáb Parganah*, is so subject to changes, that it would be endless and vain to attempt a delineation of the streams, which have been varying annually for many centuries. That these changes have been more frequent within these nine hundred years than they were before that period, I think extremely probable ; and that the low country through which the streams now run, and in which their changes take place, has been recovered from the sea within these last thousand years, I have already endeavoured to shew.

* He says, page 57, "*Mansúra* is a city encircled at a distance by a branch of the *Mehrán* (Indus). The city itself stands on the western side of the main channel ; for the *Mehrán*, in its descent, separates into two streams at *Cabre*, a day's journey from *Mansúra* : the main stream passes to *Mansúra* ; the inferior turns to the north, towards *Sarasan*, and then winds back again to the west, till it joins the main channel once more, about twelve miles below the city."—Vide Note, 164, Book 2, p. 126, Dr. VINCENT'S *Voyage of NEARCHUS*.

ART. IV.—*On the Law and Legal Practice of Nepál, as regards Familiar Intercourse between a Hindú and an Outcast.*—By BRIAN HOUGHTON HODGSON, Esq., M. R. A. S., Resident at Kat'h-mandhu.

Read 7th December, 1833.

THE Penal Law of Nepál, a Hindú state, is necessarily founded on the *S'ástras*; nor is there any thing material in its marvellous crimes, and more marvellous proofs, for which abundance of justificatory texts may not be produced out of the code of MENU, and others equally well known on the plains.

The only exceptions to the truth of the above general remark are, first, that, by the law of Nepál, the *Parbattia* husband retains the natural privilege of avenging, with his own hand, the violation of his marriage bed; and, secondly, that this law expressly confounds Muhammedans with the outcasts of its own community. But it may be remarked, in regard to the first point, that the husband's privilege is rather a licensed violation of the law than a part of the law; and that all nations have tolerated, and do still, some such privilege.

Nor can it be denied, in reference to the second point, that if the followers of Islám are not expressly ranged with ordinary outcasts by the Hindú Law *S'ástras*, it is merely because the antiquity of the books transcends the appearance of the Moslem in India; since, by the whole spirit and tenor of those books, "all who are not Greeks, are *Barbarians*";—all strangers to Hindúism, *Mléch'ch'has*.

If, then, there be any material difference between the Hindúism of Nepál, considered as a public institution, and that of the Hindú states of the plains, the cause of it must be sought, not in any difference of the law, the sanctity and immutability of which are alike acknowledged here and there; but in the different spirit and integrity with which the sacred guides, common to both, are followed in the mountains and in the plains.

The Hindú princes of the plains, subject for ages to the dominion or dictation of Muhammedan and European powers, have, by a necessity more or less palpable and direct, ceased to take public judicial cognisance of acts, which they must continue to regard as crimes of the deepest dye, but the sacredly prescribed penalties of which they dare not judicially enforce; and thus have been long since dismissed to domestic tribunals and the forums of conscience, all the most essential but revolting dogmata of Hindú jurisprudence.

We must not, however, forget the blander influence of persuasion and mutual concession, operating through a long tract of time. The Moslems, though the conquerors, gradually laid aside their most offensive maxims:

the Hindú princes, their allies and dependants, could not do otherwise than imitate this example: and hence, if there is much diversity between the Hindú laws and Hindú judgments, now and for ages past given in the public tribunals of the Hindú princes of the plains, there is no less between the law of the Korán and its first commentators, and the judgments of AKBAR and his successors.

But neither persuasion, nor example, nor coercion has had room to operate such a change in these mountains; the dominant classes of the inhabitants of which, originally refugees from Muhammedan bigotry, have, in their seclusion, nursed their hereditary hatred of Islamism, whilst they bade defiance to its power; and they have latterly come, very naturally, to regard themselves as the sole remaining depositories of undefiled, national Hindúism. Hence their enthusiasm, which burns all the fiercer for a secret consciousness that their particular and, as it were, personal pretensions, as Hindús, are and must be but lowly rated at Benares.

The proud *Khás*, the soi-disant *Kshetriyás* of Nepál, and the *Parbattia Bráhmans*, with all their pharasaical assertions of ceremonial purity, take water from the hands of the Kachár Bhoteahs; men who, though they dare not kill the cow, under their present Hindú rulers, greedily devour the carrion carcase left by disease;—men, whose whole lives are as much opposed to practical, as their whole tenets are to speculative, Hindúism.

In very truth, the genius of polytheism, everywhere accommodating, is peculiarly so to its professors and their like in Nepál. Here, religious opinions are utterly disregarded; and even practice is suffered among the privileged to deviate in a thousand ways from the prescribed standard. The *Newárs*, or aborigines of the valley of Nepál, are, for the most part, Budd'hists; but they are deemed very good Hindús nevertheless; pretty much in the same way as RÁMA MOHAN RÁYA passes for a good Hindú at Calcutta. A variety of practices, too, which would not be tolerated even in a Hindú below, are here notoriously and avowedly followed. They are omissions, not commissions, for the most part. But there are daily acts of the positive kind done in the hills which could not be done openly in the plains*.

Still there are matters which the Durbár would not brook the discussion of with us; and I am afraid that their known deviations, in

* The gallant soldiers of these hills cannot endure the tedious ceremonial of Hindúism. When preparing to cook, they satisfy the law by washing their hands and face, instead of their whole bodies; by taking off their turbans, instead of their whole dress. Nor are they at all afraid of being degraded to *kúlis* if they should carry ten days' provisions, in time of war, on their backs. *Et sic de cæteris.*

many respects, would only make them more punctilious and obstinate in regard to those few which it is so much our interest and duty to get compromised, if we can, with reference to our followers. Unfortunately, these few topics are the salient points of Hindúism ; are precisely those points which it is the pride and glory of this state to maintain from the throne and judgment-seat, as the chief features of the public law ; *because*, nowhere else throughout India can they be maintained in the same public and authentic manner, or any otherwise than by the domestic tribunals of the people. The distinction between Hindús on the one hand, and, on the other, outcasts of their own race, as well as all strangers indiscriminately, it is the especial duty of the judges of the land to ponder upon day and night, to pursue it through all its practical consequences, as infinitely diversified by the ceremonial observances created to guard and perpetuate it ; and to visit, with the utmost vengeance of the penal code, every act by which this cardinal distinction is knowingly and essentially violated.

Of all these acts, the most severely regarded is, intercourse between sexes of such parties ; because of its leading directly to the confusion of all castes, of the greatness of the temptation, and of the strong inducement to concealment : and the concealment is deemed almost as bad as the crime itself ; for the Hindú agent or subject will, of course, proceed, till detected, to communicate as usual with his or her relations ; who again will communicate with theirs, until the foul contamination has reached the ends of the city and kingdom, and imposed upon all (besides the sin) the necessity of submitting themselves to a variety of tedious and expensive purificatory processes, pending the fulfilment of which all their pursuits of business or pleasure are necessarily suspended, and themselves rendered, for the time, outcasts. This, to be sure, is a great and real evil, deserving of severe repressive measures. But is not the evil self-created ? True : but so we may not argue at *Kat'hmandu*. The law of caste is the corner-stone of Hindúism. Hence the innumerable ceremonial observances, penetrating into every act of life, which have been erected to perpetuate this law ; and hence the dreadful inflictions with which the breach of it is visited. Of all breaches of it, intercourse between a Hindú and an outcast of different sexes is the most enormous ; but it is not, by many, the only one deemed worthy of punishment by mutilation or death. The codes of MENU and other Hindú sages are full of these strange enormities ; but it is in Nepál alone (for reasons already stated) that the sword of public justice is now wielded to realize them. It is in Nepál alone, of all Hindú states, that two-thirds of the time of the judges is employed in the discussion of cases better fitted for the confessional, or the tribunal of public opinion, or some domestic

court, such as the *Páñchayat* of brethren or fellow-craftsmen, than for a King's Court of Justice. Not such, however, is the opinion of the Nepálese; who while they are forcing confession from young men and young women, by dint of scolding and whipping, in order to visit them afterwards with ridiculous penances or savage punishments, instead of discharging such functions with a sigh or a smile, glorify themselves in that they are thus maintaining the holy will of BRÁHMA, enforcing from the judgment-seat those sacred institutes which elsewhere the magistrate (shame upon him!) neglects through fear, or despises as an infidel.

When the banner of Hindúism dropped from the hands of the Mah-rattas in 1817, they solemnly conjured the Nepálese to take it up, and wave it proudly, till it could be again unfurled in the plains by the expulsion of the vile *Feringis*, and the subjection of the insolent followers of Islám. But surely the British Government, so justly famous for its liberality, cannot be fairly subjected to insinuations such as this? So it may seem: but let any one turn over the pages of MENU, observe the conspicuous station assigned to the public magistrate as a *censor morum* under the immensely extensive and complicate system of morals there laid down, and remember, that whilst it is the Hindú magistrate's first duty to enforce them, to the British magistrate they are and have been a dead letter: let him look to the variety of dreadful inflictions assigned to violations of the law of caste, and remember, that whilst their literal fulfilment is the Hindú magistrate's most sacred obligation, British magistrates shrink with horror and disgust at the very thought of them; and he will be better prepared to appreciate and make allowance for the sentiments of Hindú sovereigns and Hindú magistrates. The Hindú sovereigns *dare* not, and we *will* not, obey the sacred mandate. But, in Nepál, it is the pride and glory of the magistrate to obey it, literally, blindly, unbiassed by foreign example, unawed by foreign power.

An eminent old *Bichari*, or Judge of the Chief Court of *Kat'hmandu*, to whom I am indebted for an excellent sketch of the judicial system of Nepál, after answering all my questions on the subject, concluded with some voluntary observations of his own, from which I extract the following passage:—

“Below, let man and woman commit what sin they will, there is no punishment provided, no expiatory right enjoined*. Hence Hindúism is destroyed; the customs are Muhammedan; the distinctions of caste are obliterated. Here, on the contrary, all those distinctions are religiously preserved by the public courts of justice, which punish according

* It is the exclusive duty of one of the highest functionaries of this government (the *Dharamádhikari*) to prescribe the fitting penance and purificatory rites for each violation of the ceremonial law of purity.

to caste, and never destroy the life of a *Bráhma*n. If a female of the sacred order go astray, and her paramour be not a *Bráhma*n, he is capitally punished; but if he be a *Bráhma*n, he is degraded from his rank, and banished. If a female of the soldier tribes be seduced, the husband, with his own hand, kills the seducer, and cuts off the nose of the female, and expels her from his house. Then the *Bráhma*na or soldier husband must perform the purificatory rites enjoined, after which he is restored to his caste. *Below, the S'ástras are things to talk of: here, they are acted up to.*"

I have, by the above remarks, endeavoured to convey an idea of the sort of feeling relative to them which prevails in Nepál. It will serve, I hope, as a sort of apology for the Nepálese; but will, I fear, also serve to demonstrate the small probability there exists of our inducing the Durbár to waive in our favour so cherished a point of religion, and, I may add, of policy; for they are well aware of the effect of this rigour, in tending to facilitate the restricted intercourse between the Nepálese and our followers, a restriction which they seek to maintain with Chinese pertinacity. Besides, the *S'ástras* are holy things, and frail as holy; and no Hindú of tolerable shrewdness will submit a single text of them, if he can avoid it, to the calm, free glance of European intellect.

Having already given the most abundant materials* for judging of the general tenor of the judicial proceedings and of the laws of Nepál, it will not be necessary (or possible), in this paper, to do more than briefly apply them, as regards that intercourse between a Hindú and a non-Hindú, at present under discussion.

The customary law or licence which permits the injured husband in Nepál to be his own avenger, is confined to the *Parbattiahs*, the principal divisions of whom are the *Bráhmans*, the *Khás*, the *Magars*, and the *Gurungs*. The *Newárs*, *Murmis*, *Kachar Bhoteahs*, *Kirantis*†, and other inhabitants of Nepál, possess no such privilege. They must seek redress from the courts of justice; which, guiding themselves by the custom of these tribes prior to the conquest, award to the injured husband a small pecuniary compensation, which the injurer is compelled to pay.

Nothing further, therefore, need at present be said of them. In regard to the *Parbattiahs*, every injured husband has the option, if he please, of appealing to the courts, instead of using his own sword: but any one, save a learned *Bráhma*n or a helpless boy, who should do so, would be covered with eternal disgrace. A *Bráhma*n who follows his holy calling cannot, consistently with usage, play the avenger; but a *Brahman*

* In allusion to other Papers by Mr. HODGSON.—Ed.

† I hope, ere long, to be able to furnish some curious and interesting particulars of the history, character, and manners of these peculiar races.

carrying arms must act like his brethren in arms. A boy, whose wife has been seduced, may employ the arm of his grown-up brother or cousin, to avenge him. But if he have none such, he, as well as the learned *Bráhmaṇ*, may appeal to the prince, who, through his courts of justice, comes forward to avenge the wrong (such is the sentiment here), and to wipe out the stain with blood ;—death, whether by law or extra-judicially, being the doom of all adulterers with the wives of *Parbattiahs*. *Bráhmans*, indeed, by a law superior to all laws, may not be done to death by sentence of a court of justice. But no one will care to question the *Parbattiaḥ* who, with his own hand, destroys an adulterer, *Bráhmaṇ* though that adulterer be. If the law be required to judge a *Bráhmaṇ* for this crime, the sentence is, to be degraded from his caste, and banished for ever, with every mark of infamy. If a *Parbattiaḥ* marry into a tribe such as the *Newár*, which claims no privilege of licensed revenge, he may not, in regard to such wife, exercise the privilege.

But must not a *Parbattiaḥ*, before he proceed to avenge himself, prove the fact, and the identity of the offender, in a court of justice? No! To appeal to a court would afford a warning to the delinquents to escape, and so foil him. He may pursue his revenge without a thought of the magistrate; he may watch his opportunity for years, till he can safely execute his design; and when he has, at last, found it, he may use it to the adulterer's destruction. But he may not spare the adulteress: he must cut off her nose, and drive her with ignominy from his house, her caste, and station, for ever gone. If the wife have notoriously sinned with many, the husband may not destroy any but the first seducer: and though the husband need prove nothing beforehand, he must be prepared with legal proof afterwards, in case the wife should deny the fact, and summon him before the courts (no other person can), for murder and mutilation.

And what is deemed legal proof in this case? The wife's confession, made in the presence of two witnesses. But who is to warrant us that the confession is free? This, it must be confessed, is an awkward question; since, by the law of *Nepál*, the husband's power over his wife is extreme. He may beat her; lock her up; starve her *ad libitum*, so long as he endanger not her life or limbs: and that he will do all this, and more, when his whole soul is bent upon procuring the necessary acknowledgment of her frailty, is too probable. But still, her honour, her station, and her beauty, are dear to a woman; and every *Parbattiaḥ* wife knows, that the terrible avowal once made, she becomes in an instant a noseless and infamous outcast. There is little real danger, therefore, that a true woman should be false to herself, by confessing, where there was no sin, *for fear of her husband*; and no danger at all,

I apprehend, that, as has been imagined, she could be won to become the *tool* of some *petty malice* of her husband, or of the covert *political spleen* of the Durbár. There are, indeed, some married *Bráhmans* among the soldiery of Nepál; and the wife of a *Bráhman* may not be mutilated. But in proportion as the station of a *Bráhmaní* is higher than that of all others, so must its prerogatives be dearer to her; and all these she must lose, if she confess. She must be driven from her home by her husband, and degraded and banished the kingdom by the state. But there is certainly a contingent hazard to our followers, arising out of the circumstance of the adulteress, if she have sinned with many, being required to name her first lover; for since she must, in every court, suffer the full penalties of her crime, it may well be supposed, that, under various circumstances, she might be led to name, as her first paramour, one of our *Sipáhís*, instead of a country fellow. This however seems to me a vague and barely possible contingency.

PROCEDURE.

The proofs and procedure before the Nepál tribunals will fall more naturally under consideration, when we proceed to the next case. Suffice it here to say, that if, when the husband would cut off his wife's nose, or afterwards, the wife should hurry to a court of justice, and deny her guilt, the husband must be brought up to answer. In ninety-nine cases out of a hundred, the husband's answer consists in simply producing the two witnesses to his wife's confession of guilt. She, of course, affirms that the confession was extorted by unwarrantable cruelty towards her: and if she can support such a plea (it is hard to do so, for the husband's legal power covers a multitude of sins) in a manner satisfactory to the court, and if the husband have no counter-evidence to this plea, nor any circumstantial or general evidence of the guilt which he affirms, he may be condemned to death. But, in the vast majority of cases, his two witnesses to the confession, with such circumstantial evidence as the case, if a true bill, can hardly want, will suffice for his justification.

INTERCOURSE BETWEEN A HINDÚ AND A NON-HINDÚ—THE LAW.

He who may give water to a pure Hindú to drink, is within the pale of Hindúism: he whose water may not be drunk by a pure Hindú, is an outcast, an unutterably vile creature, whose intimate contact with one within the pale is foul contamination, communicable to the pure by the slightest and most necessary intercourse held with them, and, through them, to all others. If trivial and involuntary, it may be expiated, by the individual, if he alone be affected; or by all with whom he and they communicated before the discovery of the taint, if any such persons there be. The expiation is, by a world of purificatory rites, as tedious as

expensive; and the tainted must segregate themselves from society till these rites are completed. But there are many sorts of contact between a Hindú and a non-Hindú, or outcast, the sin of which is inexpiable, and the penalty, death. Such is intercourse between the sexes. But, by a primary law, the lives and members of *Bráhmans*, and the lives of women, are sacred. Subject to the modification of this primary law, the utmost vengeance of the code is reserved for this enormous sin. Men so offending are done to death. Women have their noses amputated, are rendered outcasts, if they have castes to lose, and are banished the kingdom.

A male outcast, who has intercourse, under any circumstances, with a pure Hindú female, and whether the female be the seducer or the seduced, be maid, wife, or widow, chaste, or a wanton, is adjudged to die; and the female is rendered noseless and an outcast; unless of the sacred order, when her nose is spared. If an outcast female pass herself off for one of a pure caste, and have commerce with a Hindú, she shall have her nose cut off; and he, if he confess his sin so soon as he discovers it, shall be restored to caste by penance and purification; but if he have connexion knowingly with such a female, he shall be emasculated, and made an outcast. If a *Sudra*, or one of lower degree, but still within the pale, have commerce with a *Bráhmaní*, he shall suffer death; unless the *Bráhmaní* be a prostitute, and then he shall go free.

If any such Hindú have commerce with a *Khásni*, she having been a chaste widow up to that time*, he shall die. If she were a maid, and willing, he shall be heavily fined: if a wanton, he shall go free.

Hindús, however low, whose water will pass from hand to hand, are in no danger of life or limb from such commerce with any others than *Bráhman* and *Khás* females. The latter are the *Kshetriyas* of Nepál, and wear the thread.

The following are the outcasts of Nepál:—

NEWÁRS.	PARBATTIAHS.
<i>Kúllú.</i>	<i>Kámi.</i>
<i>Pórya.</i>	<i>Damáí.</i>
<i>Kassai.</i>	<i>Sárki.</i>
<i>Kúsúlliah.</i>	<i>Bhár.</i>
<i>Khámákhalk, or Phungin.</i>	<i>Kingri, or Gáin.</i>
<i>Dúng, or Duni.</i>	<i>Dhobi.</i>
<i>Sangat.</i>	<i>Musálmáns.</i>

The above enumeration of outcast *Newárs* may serve to introduce the remark, that the distinctions of caste, and their penal consequences,

* Chaste widows are supposed to be dead to the world, and devoted to religious exercises. Most of them burn with their husband's corpses.

do not owe their existence in Nepál to the *Gork'ha* dynasty. It is true, that before that event the majority of the Nepálese proper were Budd'hists, having a law of their own : but so they are still. And when we advert to the facts, that the Budd'hism of the most distinguished tribe of them (the *Newárs*) admitted the dogma of caste ; that the sovereigns of *Kat'h-mandu* and *Patan*, though belonging to this tribe, were for three or four ages before the conquest, with many of their subjects, Bráhmancial Hindús ; that the *Newárs* and others, since the conquest, have all, as far as they were allowed, by availing themselves of the privileges of Hindúism, confessed its obligations to be binding on them ; and that lastly, all tribes have now for seventy years acknowledged the paramountship, *quoad hoc*, of the Hindú law of the conquerors ;—when, I say, we recollect all these things, it will appear clear, I think, that we are not at liberty to question the equitableness of the application of this law to our followers in Nepál ; inasmuch as it is *the unquestioned law of the land*.*

THE PROCEDURE.

The round of operations by which a judgment is reached in a Nepálese court of justice is precisely such as a man of sense, at the head of his family, would apply to the investigation of a domestic offence ; and the contracted range of all rights and wrongs in Nepál renders this sort of procedure as feasible as it is expeditious and effectual. The pleasing spectacle is, however, defaced by the occasional rigour arising out of the maxim, that confession is indispensable ; and by the intervention, in the absence of ordinary proof, of ordeals and decisory oaths.

An open court, *vivâ voce* examination in the presence of the judge, confrontation of the accuser, aid of counsel to the prisoner, and liberty to summon and have examined, under all usual sanctions, the witnesses for the defence—these are the ordinary attributes of penal justice in Nepál ; and these would amply suffice for the prisoner's just protection, but for the vehemence with which confessions are sought, even when they are utterly superfluous, but for the fatal efficacy of those confessions, and but for the intervention of ordeals. Ordeals, however, are more frequently asked for than commanded ; and perhaps it is true that *volenti non fit injuria* : at all events, with reference to enforced confessions, it must not be supposed that the infamous ingenuity of Europe has any parallel in Nepál, or that terrible engines are ever employed *in secret* to extort confessions. No ! the only torture known to these tribunals is that of stern interrogation and brow-beating, and, more rarely, the application

* The objection that may be raised to this law, in reference to our followers, on the ground of its inconsistency with the general principles of justice and humanity, is altogether another question, with which I presume not to meddle.

of the *korah**: but all this is done in the face of day, under the judge's eye, and in an open tribunal; and though it may sometimes compromise innocence, its by far more common effect is to reach guilt. Besides, with respect to ourselves, the mere presence of the Residency *Munshí*, pending the trial of one of our followers, would prevent its use, or at least abuse, in regard to him. Or, ere submitting our followers to the Nepálese tribunals, we might bargain successfully with the Durbár for the waiving of this coercion, as well as for the non-intervention of the proof ordeal, *unless with the consent of the party*. And if these two points were conceded to us, I should, I confess, have no more hesitation in committing one of our followers to a Nepálese tribunal at *Kat'hmandu*, than I should in making him over to our own courts. I have mentioned, that the prisoner is allowed the assistance of counsel; but the expression must be understood to refer to the aid of friends and relatives, for there are no professional pleaders in Nepál.

There are no common spies and informers attached to the courts of justice, nor any public prosecutors in the name of the state. The casual informer is made prosecutor, and he acts under a fearful responsibility; for if he fails to prove the guilt he charges, if he have no eye-witnesses to the principal fact besides himself, and the accused resolutely persevere in denial, a man of respectability must clear his character by demanding the ordeal; in which, if he be cast, the judgment upon him may be to suffer all, or the greater part of that evil which the law assigns to the offence he charged. At all events, deep disgrace, and fines more or less heavy, are his certain portion; and if it seem that he was actuated by malice, he shall surely suffer the doom he would have inflicted on the accused, be it greater or be it less. Informers and prosecutors who have evidently no personal interest in the matter; those who are the retainers of the Durbár, or of the Minister, are expected and required, under a Hindú government, to bring under judicial cognisance such breaches of the law of caste, and of the ritual purity of Hindúism, as they may chance to discover, are, of course, more considered than other informers; but they are liable, like ordinary informers, to the predicament of seeing their credit in society ruined, unless they dare the perilous event of purification by ordeal, with its contingency of ignominy and fines. Ordeals, however, whether for proof of innocence or for the clearing of the accuser, are rare, extraordinary, and seldom or never admitted where there is sufficient testimony of witnesses to be had. But whatever quantity of testimony be adduced, the confession of the accused must still be had. That confession is singly sufficient: without it, no

* A kind of whip.

quantity and quality of evidence will justify a condemnation ; a strange prejudice, producing all that harshness towards the accused, which (omitting the folly of ordeals, and that the people seem to love more than their rulers) is the only grave defect in the criminal judicatures of the country.

In Nepál, when the arraignment of the prisoner is completed, he is asked for his answer ; and if he confess, his confession is recorded, he is requested to sign it, and judgment is at once passed. If he deny the fact, the assessors of the judge call upon the prosecutor to come forward, and establish his charge. A very animated scene then ensues, in which the parties are suffered to try their strength against each other—to produce their witnesses and counter-witnesses, their presumptions and counter-presumptions. The result of this conflict is usually to make the guilt of the accused very evident ; and he commonly confesses, when the trial is closed. But if the accused persist in refusing confession, the assessors of the judge then go formally into the evidence, and urge upon the accused all the criminative circumstances, and all the weight of testimony. If these be strong and decisive, and he still deny, he is brow-beaten, abused, whipped till he confess ; or, if all will not do, he is remanded indefinitely to prison*.

If there be no eye-witness but the informer, or if the informer be not himself an eye-witness to the crime, and have no external witness to back his charge, he must, at all events, be furnished with strong presumptive proof (for woe betide him, as he well knows, if he have neither!) wherewith to confirm his accusation. This proof is vehemently urged upon the prisoner by the court and by the accuser ; and if the accused prevaricate or be sullen, he is scolded and whipped as before, till he confess. If he cannot be thus brought to confess, and there be but the accuser's assertion to the denial of the accused, the accuser, if he profess to have been an eye-witness, is now expected, for his own credit's sake, to make the appeal to the God of Truth ; that is, to demand the ordeal. But if he be a man of eminent respectability, the court will probably, in such circumstances, instead of permitting the ordeal, administer to the accuser, being an eye-witness, a very solemn oath, (witnesses are not ordinarily sworn,) under the sanction of which he will be required to depose afresh ; and if his evidence be positive and circumstantial, and in harmony with the probabilities of the case, his single testimony will suffice for the conviction of the court, which will commit the prisoner indefinitely till he confess.

In matters of illicit intercourse between the sexes, where there are two parties under accusation, if the one confess and the other deny, and

* This, in capital cases, is exactly the mode of proceeding formerly observed in the Dutch courts, and probably in many others in Europe.—*Editor*.

there is no positive testimony, and all the circumstantial evidence, however sternly urged upon the non-confessing party, fails to draw forth an acknowledgment, the court, as a last resort, may command that the issue be referred to ordeal of the parties ; or that the contumacious party be remanded to prison for a time, whence he is again brought before the court, and urged, as before, to confess. And if this second attempt to obtain the *sine quâ non* of judgment be ineffectual, the Gods must decide where men could not : ordeal must cut the Gordian knot.

Upon the whole, though it be a strange spectacle, and revolting, to see the judge urging the unhappy prisoner, with threats, abuse, and whipping, “ to confess and be hanged ;” yet it is clearly true, that whippings and hard words are light in the balance, compared with hanging.

A capital felon, therefore, will seldom indeed be thus driven to confess a crime he has not committed, when he is sustained and aided by all those favourable circumstances, in the constitution of the tribunal, and in the forms of procedure already enumerated. Nor should it be forgotten, that if much rigour is sometimes used to procure a confession, the confession itself is most usually superfluous to justice ; and is sought rather to satisfy a scruple of conscience, than as a substitute for deficient evidence.

ART. V. — *Description of Ancient Chinese Vases ; with Inscriptions illustrative of the History of the Shang Dynasty of Chinese Sovereigns, who reigned from about 1756 to 1112 B.C.* Translated from the Original Work, entitled Pǒ-koo-too, by PETER PERRING THOMS, Esq.*

Read 16 June, 1832.

PREFACE.

THE accompanying illustrations, with their descriptions, have been taken from an ancient Chinese work, entitled, 博古圖 *Pǒ-koo-too*, which extends to sixteen large Chinese volumes, and contains several hundred plates of sacred vases, jugs, bottles, &c., &c., of the *Shang*, *Chow*, and *Han* dynasties, comprehending about 1784 years. The compilers of this work were doubtless at considerable trouble and expense; for they state that they examined most of the vases, &c., themselves, and that such as did not come under their notice were copied from works of unquestionable authority.

From the appearance of the work, and the number of plates it contains, all classed and arranged according to the several periods to which the vessels are supposed to have belonged, it resembles the description of some public Museum, rather than that of the collections of private individuals. Though the Chinese have not had a national institution where ancient relics might be deposited, their history clearly proves that under every dynasty persons of eminence have collected, at considerable expense, objects of interest for their rarity or value. CONFUCIUS mentions, in his *Chun-tsew*, or History of the kingdom of *Loo* (B.C. 2142 to 1756), that the Minister LIN-TSZE, on the founder of the *Hea* dynasty possessing himself of the empire, made great exertions to obtain whatever was rare and valuable from its antiquity: and it is also recorded of the ambitious Minister TUNG-CHŌ (A.D. 200) that, on his being appointed governor of the new city *Mei-too*, he sent persons in various directions throughout the empire, at a great expense, to procure vases and whatever was esteemed curious: the historian states that he thus obtained some vases that were deemed highly valuable. Approaching our own times, it is well known that YUEN-YUEN, the late Viceroy of *Canton*, had collected an extensive museum of whatever was considered

* According to the Chronology of P. GAUBIL, this Dynasty commenced B. C. 1766, and terminated B.C. 1132. The Chronology as arranged by Dr. MORRISON is that followed in this paper.

interesting, although his attention was more particularly directed to ancient inscriptions, especially those on bells and coins, and commemorative inscriptions. In a work which he published a few years before his death, he not only gives fac-similes of these inscriptions, however injured by time, but in many instances supplies the defective characters, and shows also that the modern and original significations of the same character are frequently very dissimilar. But, however much Chinese antiquarians may be indebted to the industry and literary researches of YUEN-YUEN, which were doubtless very great, and to those of the compilers of the *Pö-koo-too*, the work under consideration, they are probably more indebted to the violent acts of various despots than merely to the literati. The tyrant TSIN-CHE HWANG-TE, who built the great wall of *China*, intent on establishing a new era, and unwilling that the ancients should afford a model for his government, ordered that all memorials of antiquity should be destroyed, and that all documents and books should be consigned to the flames. Those of the literati who pertinaciously adhered to former usages were either imprisoned or buried alive; then it was that the sacred vases of the *Hea*, *Shang*, and *Chow* dynasties, which had been transmitted from father to son, with books of every description, were concealed by those who set a value on them, till after the death of the tyrant, when they were dug up, and highly esteemed. At one period of Chinese history, a custom seems to have prevailed of interring, with the dead, honorary vases, which reposed with them for ages, till the civil wars about A.D. 200, when the graves of the ancient monarchs and eminent statesmen were dug up, and their ashes dispersed: many of these ancient relics were then discovered; and, a new order of things having been established, they have been preserved to the present period.

According to the celebrated historian CHOO-FOO-TSZE, FŪH-HE, the first sovereign of China, began to reign about A.M. 635, and was succeeded by SHIN-NUNG, and HWANG-TE, including a period of 630 years: they were succeeded by the "Five Emperors," who are said to have reigned 395 years; near the close of which period, according to the Chinese, the Deluge took place; and it is remarkable that this event is stated to have occurred within a few years of the time mentioned by MOSES. At the termination of the period assigned to the "Five Emperors" commenced the *Hea* dynasty, which lasted 412 years. The events spoken of, and the period assigned to these latter sovereigns, are allowed to be consistent with the life of man in this early age: and hence authentic history is thought by some Chinese writers to commence with the *Hea* dynasty. On the decline of the *Hea* family, CHING-TANG, a person of no rank, had recourse to arms; and having distinguished himself by

heroic deeds, the people willingly submitted to him : hence, in 1756 B.C., he became the founder of the *Shang* dynasty. It was during his reign, and the reigns of his successors, that most of the vases described in this paper were made. Regarding them merely on account of their great antiquity therefore (above 3500 years), independently of their symmetry and style of ornament, they cannot fail to be interesting to all who attach a value to what is ancient ; while their inscriptions establish, unquestionably, the fact, that the present Chinese written character is derived from hieroglyphical representations.

The Preface to the *Pō-koo-too* commences by ascribing the origin of all inventions to FŪH-HE, who, on looking up at the heavens, and investigating the earth, is said to have become fully acquainted with the active and passive principles in nature, which enabled him to account for all the transmutations that took place. The active principle in nature he named *Yang*, “ the male energy ;” the other, *Yin*, “ the female energy.” These terms, in his day, as well as by modern writers, have been applied to every thing. Whatever is superior or perfect, as the sun, or firmament, is considered *Yang* ; and what is imperfect or inferior, as the moon, or earth, is *Yin*. Thus things that are circular, or oval, are denominated *Yang* ; and those that are square, *Yin*. The vases with three feet have an allusion, it is said, to the *Three Kung* 三公 or three stars, which are supposed to preside over the prince, ministers, and people ; those with four feet are in honour of the *Four Foo* 四輔 or four higher civil officers. The device called 饗饗 *Haou-t'een*, on the vases, was intended to be admonitory against inordinate feasting, when sacrificing at the family altar, or to the gods. Those vases, &c., which are inscribed 雲雷 *Yun-luy*, “ clouds and thunder,” are supposed to have been originally given by the prince in consequence of agricultural merit ; and, in the same way, vases having the characters 牛 *New*, 羊 *Yang*, or 豕 *She*, were given to persons who reared the ox, the sheep, and the hog. Thus, says the author, we discover that vases, &c., were anciently conferred as marks of honour by the prince and other illustrious personages, and were preserved by the families thus distinguished, that the record of their particular excellencies might be transmitted to posterity.

The larger vases were denominated 簋 *Nae* ; circular vases, 簠 *Tsae*. Those designated 神 *Shin*, “ Divine,” and 寶 *Paou*, “ precious,” are greatly esteemed. The vases given to the *literati*, it is said, were made

of iron ; those given to the principal ministers of state, of fine copper ; those given to the nobles, as well as those used by the emperors, were made of gold, and were indispensable when paying homage to their ancestors. The custom, in those remote times, was for the emperor, when worshipping, to use nine vessels ; a noble, seven ; a minister of state, five ; and a literary person, three. In later periods, inferior vases have been made, and sent by the emperor to offending ministers, whose crimes were not considered as meriting death. On these the character 虔 *Kēen*, "rectitude," was inscribed, to remind such persons how deficient they were in that noble quality.

In allusion to the superstitions which prevailed during the *Hea*, *Shang*, and *Chow* dynasties, but more especially during the second, it is said, that then the gods were revered, and that it was the custom for every person to present offerings to them, which is assigned as a reason why so many vases have the character 子 *Tsze*, "son," inscribed on them. The writer remarks, 'if children are instructed in the rites of offering to the gods (*i.e.* taught to worship the gods), it is apparent, that as they grow up these things will engross their whole minds. The early sovereigns attended to these matters ; and, when every person acts thus, will it not be an age of honouring the gods ?' or an age of moral excellence.

The last volume of the *Pö-koo-too*, with other antiquities, contains plates of ancient mirrors, made of various metals, highly polished. Some of these mirrors have inscriptions on the reverse side ; others have flowers and ominous animals depicted on them ; and several have *Füh-he's Pă-kwa*, or cycle, and twelve animals, answering to our signs of the zodiac ; but, while they confine themselves to that number, the animals are not the same in each mirror.

When the present work was commenced, it was the Translator's intention to have given designs of vases of each of the dynasties, which would have marked the taste and style of each age ; and to have traced the changes and improvements in the written character during the same periods ; showing, in many instances, the improvements that the written character underwent ; and giving a few examples of characters being altered at the caprice of distinguished persons on being raised to eminence ;—a work which would have been highly interesting, in a literary point of view. But circumstances which it is unnecessary here to detail prevented his accomplishing that object, and induced him to bring his

researches to a conclusion. The blocks for the First Part, being cut at his own expense, were brought with him to England: but various engagements, and the want of those facilities afforded by educated natives, prevented his completing the work on the scale originally contemplated, and which would have tended greatly to elucidate the early history of China, particularly as the inscriptions and critical remarks on the vases of the dynasties succeeding to those described are more full and explicit. The drawings, which were reduced and engraven by a skilful Chinese artist, are faithful copies of the originals; and having carefully extracted the information contained in the *Pō-koo-too*, together with what he could obtain from other sources, the Translator trusts that the result of his labours will not be found wholly destitute of interest or value, especially when it is considered that some of these vases are yet in existence, after a lapse of *three thousand five hundred years*.

It has been thought proper to express the measurement of the several vessels by the Chinese *Tsun*, or inch, which is about an inch and quarter English; and the weight by the Chinese *Kin*, or pound, which is equal to about twenty English ounces. The vases are placed as they occur in the *Pō-koo-too*. In a work of this nature, considerable repetition is to be expected; nor are we to be surprised that different opinions should exist among the Chinese as to the ancient signification of some of the characters, or as to the dates assigned to the several vases, &c.; but, on the contrary, admire the diligence and learning displayed by the commentators, unexcited, as they were, by foreign rivalry and influence. The Translator has endeavoured to give a faithful version of the work he has selected; and if it shall be found that, after having concentrated a few scattered rays, with much toil and expense, he has thrown them to some advantage on the dark part of the history of China, no real lover of literature will consider his time as having been unprofitably spent.

12, Warwick Square,
May 21, 1834.

VASES OF THE SHANG DYNASTY.

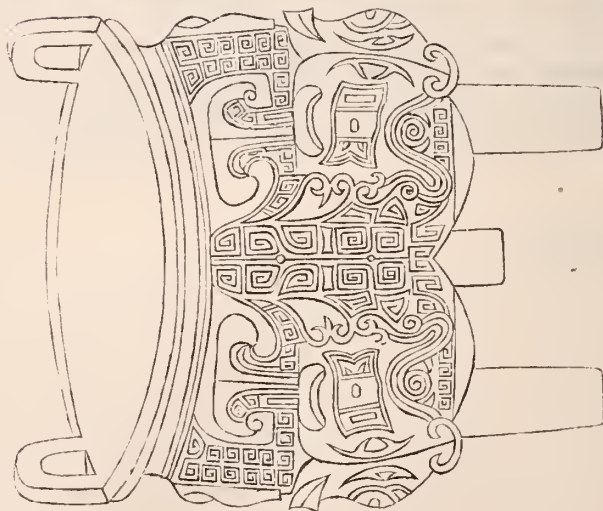
MODERN FORM OF THE
CHARACTERS CONTAINED
IN THE INSCRIPTION.

庚午王命寢廟辰
見北田四品十二月作
冊友史錫賴貝
用作父乙尊。冊冊

ANCIENT INSCRIPTION
ON THE
SIDE OF THE VASE.

庚午王命寢廟辰
見北田四品十二月作
冊友史錫賴貝
用作父乙尊。冊冊

I.



This vase was made of gold of an inferior quality. It measured, in height, seven Chinese inches; its ears, in length, one inch and two-tenths; in width, one inch and four-tenths. Its internal depth was three inches. Its circumference, at the mouth, was five inches and six-tenths; and, round the centre, six inches: it was capable of containing about an English quart. It weighed three pounds, ten ounces, Chinese weight—about four pounds English; and had the annexed inscription engraved on it; which reads thus: “During the 12th moon of the year *Kǎng-woo*, his majesty, in consequence of meritorious conduct, recorded the *Yew-she* officer of the fourth rank, who presided over the Northern Agricultural Department, when he gave him this valuable vase, to be used when worshipping his ancestors.” The characters by the side of the ancient inscription, are the modern forms; and, as one of the ancient characters is not understood, a circle is placed in its stead.

By its being denominated a 父乙 *Foo-yǐh* vase, it is presumed to be as ancient as the *Shang* dynasty; for the character 乙 *Yǐh*, formed part of the names of several emperors of that period, as 祖乙 *Tsoo-yǐh*, who was considered a good sovereign, and whose reign closed about 1496 years before the Christian era; 小乙 *SEAOU-Yǐh*, whose reign closed 1314 years B.C.; and 武乙 *Woo-yǐh*, who reigned 1184 years B.C., of whom it is said, he made idols, which he called celestial gods, and appointed persons to give them motion. This sovereign was killed while hunting, as they say, by the force of thunder. He was a great tyrant; and those that displeased him were instantly put to death, on the plea that the gods were offended with them. He caused the blood of some of his victims to be put in leathern bags, at which he threw darts for amusement. His successor, 太丁 *TAE-TING*, whose reign closed 1181 years B.C., had a son named Yǐh, who succeeded to the throne. On the Duke of *CHOW* being successful against the *Choo-hoo-e-too* foreigners, it is stated that this prince conferred on him several high titles, and presented him with a vase for holding fragrant wine, to be used when sacrificing. But as this vase has the inscription *Foo-yǐh*, it is not known by what emperor it was given.

II.



This vase measured, in height, five Chinese inches and two-tenths; its ears, one inch in height, and one inch and two-tenths in breadth; its internal depth three inches. At the mouth it was five inches in circumference, and round the middle five inches and two-tenths. It contained about an English quart, and weighed nearly three pounds. The inscription written in modern characters, is 瞿父 *Kew-foo*. It is not known with certainty to whom this vase refers; but as there is a jug of this dynasty for offering wine in, given by Tsoo-ting 祖丁 who reigned 1255 years B.C., bearing the same inscription, this is also supposed to have been given by him. The ears, and the lower parts of the vase, as well as its legs, are plain. The relief work is denominated 雷紋 饕餮 *Luy-wăn Haou-tiên*. The first two characters may imply the "silken threads of thunder;" the last two, "voracious eating" or feeding, as of a tiger; which designation was no doubt intended to convey to the mind of the devotees the necessity for reverence and abstinence, lest calamity should befall them while worshipping in the temple of their ancestors. This vase, says the *Pö-koo-too*, from its great age, has become white, which is considered another reason for concluding it to belong to the *Shang* dynasty.

III.



This vase, which was made of gold, measured, in height, five Chinese inches and six-tenths: its ears, one inch in height, and one inch two-tenths in breadth: its internal depth, three inches and five-tenths: its circumference, at the mouth, five inches and three-tenths; round the centre, five inches and eight-tenths. It weighed two Chinese pounds and thirteen ounces. The inscription is an ancient form of 庚 *Kang*; which the writer, HEU-CHIN, says, refers to the period of autumn, when vegetation had arrived at maturity. The character *Kang*, repeated, anciently implied "mature."

During this dynasty, there was an emperor named 庚丁 KĀNG-TING, who reigned 1188 years B.C.; also, a 祖庚 TSOO-KĀNG, who reigned B.C. 1248; a 盤庚 PWAN-KĀNG, who reigned 1363 years B.C.; a 太庚 TAE-KĀNG, a powerful prince, who reigned 1656 B.C.; and an emperor named 祿夫庚 LŪH-FOO-KĀNG. There was also an emperor of the *Hea* dynasty named 大庚 TA-KĀNG, whose reign closed about 1304 B.C. The learned acknowledge their inability to determine to which of the emperors this vase may be referred. It had little or no ornament, and was admired for its chastity of design.

IV.



This beautiful vase measured, in height, four Chinese inches and six-tenths; its ears, one inch in height, and one inch one-tenth in breadth. Its internal depth was two inches and eight-tenths. Its circumference, at the mouth, three inches and eight-tenths, and round the centre five inches two-tenths. It contained rather more than an English pint, and weighed nearly two pounds. The inscription is the ancient form of 子 *Tsze*, "a son." One authority affirms, that *Tsze* was a surname during the *Shang* dynasty; and hence often found on vases of this period. Another states, that it implied that the vase was to be handed down from son to son, and from grandson to grandson. Though its exact age is not known, it is concluded, from the form of the engraved character, to be anterior to the *Chow* dynasty, which closed 1705 years B.C. The *Heaou-téen* ornament, or Egyptian scroll, as it is termed by Europeans, which has been explained under Vase II., is carried round only two-thirds of the vase, leaving a third for the inscription. This vase has more relief than any other of this dynasty.

V.



A golden vase, that measured seven Chinese inches and eight-tenths in height: its ears, one inch in height, and one inch eight-tenths in breadth: its internal depth, four inches and nine-tenths: its circumference at the mouth, seven inches and six-tenths; round the middle, eight inches and two tenths. It contained about two quarts. It weighed nine Chinese pounds and twelve ounces, and had the ancient form of 癸 *Kwei* engraved on it, which is one of the astronomical characters.

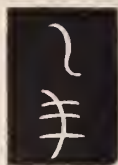
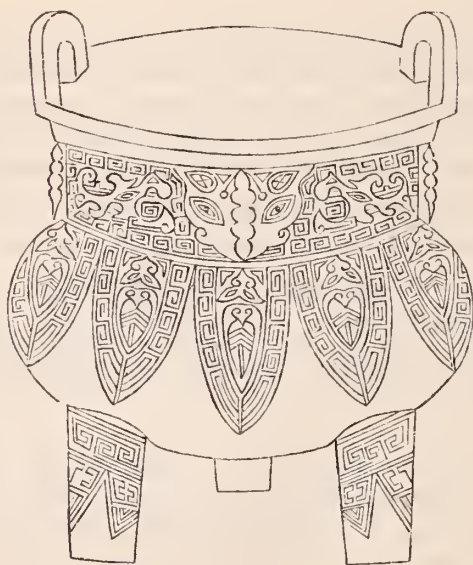
When the part which *Kwei* describes approaches the 丑 *Chow* division of the heavens, the fruits of the earth have arrived at maturity. This and the preceding vase are supposed to have been used when worshipping at the family altars, on account of a plentiful season of the fruits of the earth.

It is conjectured that it was made for, or by order of 成湯 *CHING-TANG*, the founder of this dynasty, who reigned 1743 years B.C. In a work called *Taou-k'een-lüh*, it is said that one KING-KEÄ, during the *Hea* dynasty, which is anterior to the *Shang*, sent a person to the *New-tow-shan*, "Iron mountain," to cast a sword, on which the character 甲 *Keä*, was struck. As this and the preceding vase, says another authority,

exhibit only a single character each, it is thought that they must belong to the *Hea* or *Shang* dynasties, doubtless not to the *Chow*, which succeeded them. Hence their age cannot be less than 3500 years, about the time when the patriarch JOSEPH was born.

During the reign of CHING-TANG, there was drought for seven years, at the close of which the historian records, that the prince repaired to the sacred mulberry-grove, where, after praying, he thus publicly interrogated himself:—"Have I (the emperor) incautiously brought calamity on the people? Have I deprived my people of their rights? Have I squandered the revenue on my palaces? Have I added to the number of my concubines? in consequence of being emperor. Have I viewed my subjects as though they were the grass of the field? or have I given place to sycophants?" It is stated, that before his majesty had concluded this examination of himself, a heavy rain fell over a great part of the country. Hence it is conjectured, that a new vase was made to commemorate the event.

VI.



This vase measured in height five Chinese inches and five-tenths: its ears were one inch and two-tenths in height, and in breadth one inch

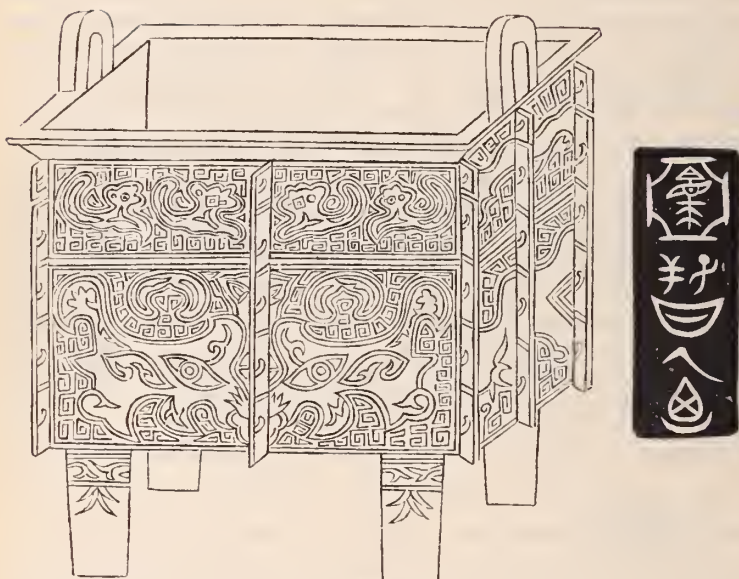
and three-tenths. Its internal depth was three inches and six-tenths. Its circumference, at the mouth, five inches and two-tenths; round the centre, five inches and five-tenths. It weighed three Chinese pounds and seven ounces. The inscription is written, by the moderns,

乙毛 *Yih-maou*. *Maou* 毛 "hair," is here understood to mean herbage. The work *Tsǔ-chuen* says it is synonymous with 薦 *Tsĕen*, herbage generally; and that as all ponds, rivulets, and streams produce one or more of the vegetables *Pin*, *Fan*, *Wan*, and *Tsaou*, which are eaten by persons of every class, such were proper for offering to one's ancestors. Hence this vase is supposed to have contained an offering made of the *Maou* 毛 vegetable, which on the vase is written 毛.

Tsaou 艸 "vegetables," which forms the top of the preceding character, was understood to express what the vase contained.

The emperor 太丁 *TAE-TING*, we have seen, had a son called 乙 *YĪH*. It is conjectured that this vase was given by him. The relief is called 蟬紋 *Shen wăn*. *Shen* is an insect of the *Gryllus* species; and the relief of the centre of the vase represents the wings of the insect, enriched with what we term the Egyptian scroll. This insect makes a great noise in the fifth moon, when the *Lě-che* fruit is ripe. The relief about the neck is 饕餮 *Haou-tĕen*, "voracious feeding." The writer observes, that this relief was intended as an admonition against gluttony, or eating to excess, when sacrificing to their ancestors. Thus, continues he, whatever we obtain from the ancients, whether devices or inscriptions, they have all a significant meaning.

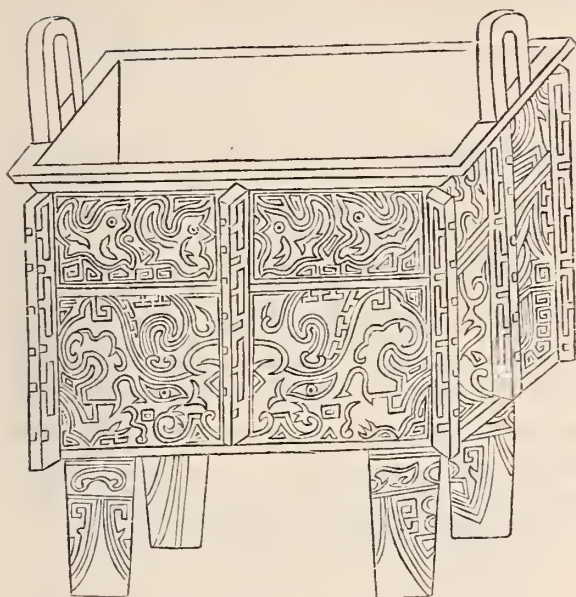
VII.



This beautiful vase measured, in height, five Chinese inches and nine-tenths; its ears one inch and two-tenths, and in breadth one inch: its internal depth, three inches and two-tenths. In front, at the top, it measured five inches and nine-tenths: in breadth, at the top, three inches and one-tenth; at the bottom, in front, five inches; in depth, three inches and eight-tenths. It was capable of containing about an English quart. It weighed four Chinese pounds and twelve ounces. It had four feet, with the above inscription. The characters within the square are 召

夫 *Chaou-foo*, supposed to be the name of a person; but, as it is not found in standard works, it is not known to whom it alludes. The other characters signify the day and month when made. The last character but one is not understood. There is another vase, with the same inscription, which is also considered to belong to the *Shang* dynasty.

VIII.

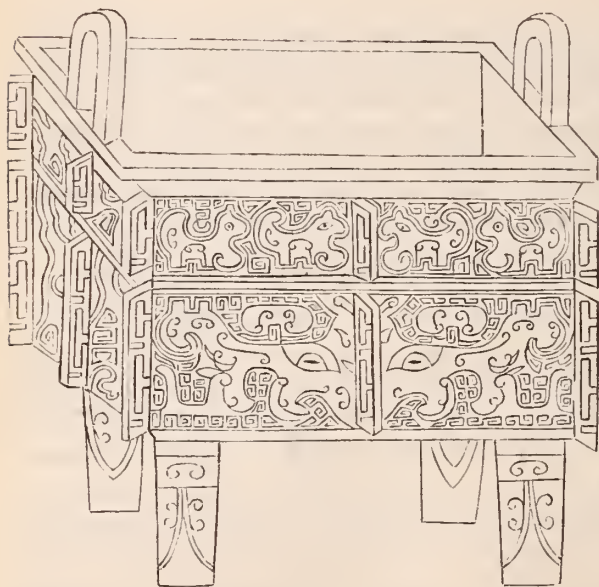


A golden vase, that measured six Chinese inches and four-tenths in height; its ears one inch and two-tenths, and the same in breadth; its internal depth, three inches and three-tenths. In front, at top, it measured five inches and five-tenths; in width, four inches and one-tenth. At the bottom, in front, five inches and six-tenths; at the bottom, in width, four inches and two-tenths. It contained rather more than an English quart. It weighed five Chinese pounds and nine ounces; and had four feet, with the above inscription. The square is the character 亞 *A*, having a dragon within. Below it are the two characters 父丁 *Foo-ting*.

The *Pö-koo-too* says, that 亞 should here be understood as a house, temple, or a niche for an idol; and that *Foo-ting* is a general term for vases of this dynasty. The *Tseih-koo-chae* 積古齋 by YUEN-YUEN, the late Viceroy of Canton, the learned work on ancient inscriptions, before mentioned, says that this vase is now in the possession of WANG-SHE, at *Han-chow*, in *Keang-nan*; and that there are a great many vases extant with the inscription 亞 *A*. From the *Sung* dynasty, and downwards, it has been generally affirmed, that 亞 was anciently an ornament

of temples. TSEEN-HËEN-CHE says, that 亞 is the ancient form of writing 黻 *Füh*, “to embroider.” The Viceroy considers 黻 *Füh* and 黼 *Foo* the same, signifying “to embroider crowns:” but that when any thing denominated 黻 *Füh* was embroidered, it resembled 斧 *Foo*, “a battle-axe;” and that 亞 is formed of two 弓 *Kungs*, placed back to back, and should be written 𠄎, which is an example of that class of characters denominated 會意 *Hwuy-e*, expressive of their import. Hence all vases, that contain the above character, should be understood as having been given in consequence of military fame, which the two 弓 bows are thought happily to express. The same remark applies also to the grasping of a bow or spear; or any missile weapon, depicted on a vase. A tiger indicates fierceness; and six vases of the *Chow* dynasty have been obtained with tigers engraved on them.

IX.



This vessel, in height, measured seven Chinese inches; its ears one inch and five-tenths, and three-tenths of an inch in breadth. Its internal

depth three inches and two-tenths. At the mouth, it measured, in length, five inches and two-tenths; in breadth, three inches eight-tenths. At the centre it measured five inches and two-tenths; in depth, four inches and nine-tenths. It weighed four Chinese pounds and one ounce, having four feet, with an inscription of eleven characters. The first character contains the name 召夫 CHAOU-FOO, which is followed by 室 *shih*, "a house," which on vases is understood in the sense of 廟 *Maou*, a "temple." Hence it is inferred that this was a vessel used by the *Chaou* family, when worshipping in the temple of their ancestors.

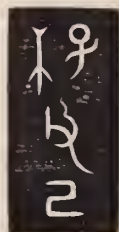
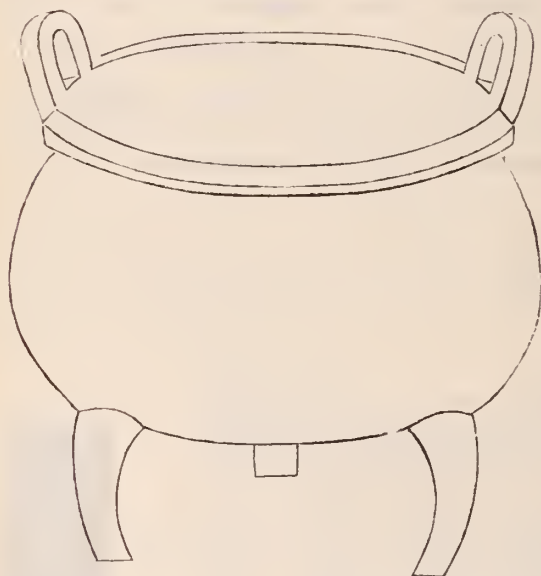
X.



This vase measured, in height, five Chinese inches and seven-tenths; its ears, one inch and one-tenth; one inch and three-tenths in breadth; its internal depth, three inches: its circumference, at the top, five inches; round the centre, five inches and two-tenths. It weighed three Chinese pounds and one ounce; and had three feet. The inscription consisted of three characters; one of which represents the growth of grain, with the characters 父己 *Foo-ke*. This inscription is not thought to be very perspicuous, though there might have been an assignable reason for it; and it is deemed sufficiently conclusive to warrant its being assigned to the *Shang* dynasty. The compiler of the *Pō-koo-too* possessed a wine cup, on which is engraved a figure holding a lance, which is also supposed to

belong to the *Shang* dynasty. The ears, rim, and feet of this vase are plain; and two-thirds of it are ornamented in the *Haou-t'een* and *Luy-wăn* style of relief.—See *Vases* II. & IV.

XI.

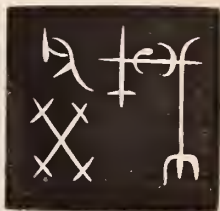


This vase measured, in height, five Chinese inches and one-tenth; its ears, one inch and two-tenths; and in width, one inch and four-tenths: its internal depth, three inches and three-tenths: its circumference, at the mouth, five inches; round the centre, five inches and five-tenths. It contained about a quart; and weighed two Chinese pounds and six ounces. It had three feet, with an inscription of a youth grasping a weapon, with the characters 父己 *Foo-he*. Of the dynasties *Hea*, *Shang*, and *Chow*, *Shang* was the period in which the deities were mostly revered; and when sacrificing, great reverence was observed.—The hieroglyphic form of the character was not then confined exclusively to tripods, such as we have been describing, as it is found also on vessels for containing fragrant wine: all inscriptions in which 子 *Tsize* is combined, imply the exertions of the utmost effort in discharging the duties of the situation that a person fills. During reigns of the early sovereigns, sons, when waiting on their parents at meals, were required to take the 鑿 *hwan*, or ornamented knife, and carve, and hand round to their sires. At each period in life they were taught particular

ceremonies. At a certain age, and on special occasions, the youths, on entering the presence of their parents, were required to hold a kind of spear or battle-axe; and, when able to attend to agriculture, they bore before them the ploughshare. Such conduct, it is observed, was considered the height of filial respect. 'If thus respectful to parents, how much more did it become them to be so when worshipping the gods!'

It is supposed that 父己 *Foo-ke* alludes to 雍己 *YUNG-KE*, who reigned about 1627 B.C. It was his custom to sacrifice three times a year. In consequence of the nobles refusing to repair to his court, he resigned the throne; and his brother 太戊 *TAE-WOO*, who succeeded him, is supposed to have made use of this vase when worshipping in the temple of his ancestors. Of *TAE-WOO* it is recorded, that he was a virtuous sovereign; that in his government he imitated the ancient worthies—that he nourished his people, and was revered by all the nobles of the surrounding states or principalities; of whom, on one occasion, no fewer than seventy-six attended at his court.

XII.



This vase measured, in height, five Chinese inches and nine-tenths: its ears were one inch and four-tenths high, and one inch and five-tenths

broad Its internal depth was three inches and four-tenths. Its circumference, at the mouth, four inches and eight-tenths; round the centre, five inches and six-tenths. It weighed five Chinese pounds two ounces; and had an inscription of three characters.

The inscription consists of an upright lance, with the characters 父 癸 *Foo-kwei*. Besides this vase, there is a bottle, with an inscription of a lance or spear; a tripod, with a lance laid diagonally; and a particular kind of wine-cup, having a lance depicted on it, which vessels are all called *Foo-kwei*.

XIII.

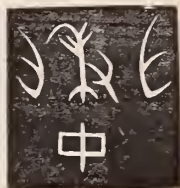


蠆

This vase measured, in height, nine Chinese inches and six-tenths; its ears two inches in height, and one inch and six-tenths in breadth. Its internal depth, six inches and three-tenths. Its circumference, at the mouth, eight inches and six-tenths; around the centre, eight inches and seven-tenths. It contained about five English quarts; and weighed fourteen Chinese pounds and two ounces. It had three feet; and the inscription is a hieroglyphic representation of a scorpion. As it differs from the common seal form, it is concluded to be an ancient vase. The sting of a scorpion, however small, is considered very venomous,

and is what the good man carefully avoids: hence the propriety of engraving it on a vase. By some it is thought to be a person's name; for during the thirteenth year of CHOW-KUNG, there was a 公 蠆 KUNG-CHAE, and a 公 孫 蠆 KUNG-TSUN-CHAE, and others. Hence we may presume that the family name of *Chae* existed under the *Shang* dynasty.

XIV.



This vase measured, in height, six Chinese inches and one-tenth; its ears were one inch in height, and in breadth one inch and two-tenths. Its internal depth, three inches and six-tenths. Its circumference, at the mouth, five inches and three-tenths; round the centre, five inches and six-tenths. It had three legs, and weighed four Chinese pounds and a-half.

GAN-WAN-GAN, in explanation of the inscription upon this vase, says, that the ancient form of *Ping* 秉 "to grasp hold of," is composed of the ancient form of 禾 "grain," and 又 *Yew* "the hand." But he was unable to give any meaning to 秉 仲 *Ping-chung*, the two centre characters of the inscription. YUEN-YUEN, the late viceroy of Canton, who

had successfully explained many ancient inscriptions, says, that the two side characters, which the compilers of the *Pō-koo-too* were unable to decipher, are 𠂇 *Chwang* and 𠂇 *Pëen*; and the bottom character not 仲 *Chung*, but 目 *Mūh*, “the eye;” which, when united, form 鼎 *Ting* “a vase.” Hence the inscription is *Ping’s vase*, which seems very probable.

XV.



This vase, in height, measured five Chinese inches and eight-tenths: its ears were one inch and one-tenth in height; in breadth, one inch and three-tenths. Its internal depth was two inches and two-tenths. Its circumference, at top, four inches and nine-tenths; round the centre, five inches and two-tenths. It weighed three Chinese pounds, two ounces; and had three feet, with an inscription of eight characters, enclosed within the character 𠂇 *A*.

Jō 若 the highest character, is supposed to be the maker's name. That beneath it, on the left, represents an erect standard, indicative of power. The third character, on the right, is a hieroglyphical representa-

tion of two hands, offering or rendering assistance. In three corners of the square the character 丁 *Ting* occurs repeated. *Foo-keā* 父甲 near the centre, and 乙 *Yih*, on the left side of the standard. *Kwei* 癸 occurs under the first *Ting*. In this brief inscription there are

no fewer than four astronomical characters. The character *Foo* 父 “father,” indicates this vase to have been sacred to the head of a family, and not intended for the use of the sons during the father’s life.

The characters which are applied to the nine standards are derived from 旗 *Ke*, which is the modern form of the hieroglyphical character for standard. The standard of a *Choo-how*, or Duke, was called 旂 *Ke*; a *Keun-le*, or General, 旗 *Ke*; a *Koo-leang*, 旛 *Chen*; the higher officers of state 旛 *Yu*; those of the secondary rank, who had one or more dragons depicted on their standards, 旐 *Chaou*, &c. &c.

The offering of any thing with both hands indicates veneration for the thing offered, or the person to whom it was offered. The *She-king* remarks, that “all officers, when sacrificing, appear in their state dress; and the virtues of the sages, in venerating their ancestors, cannot be excelled.”

The Chinese have ten astronomical characters; and twelve characters for the divisions of the day. The inscriptions on vases, &c., during the *Shang* dynasty were brief, the day only being mentioned; but during the *Chow* dynasty the hour has been given. In remote antiquity, the days were distinguished into 柔日 *Jow-jih*, “soft day,” and 剛日 *Kang-jih*

日 “hard day.” Other writers have designated them *Yin* and *Yang*, “male and female” days, synonymous with lucky and unlucky days. Marriage sacrifices, and those offered on other domestic occasions, were presented on a *Jow-jih*, or “soft day;” those on military, or similar occasions, were invariably offered on a *Kang-jih*, or “hard day.” Probably to this custom may be traced the present felicitous and infelicitous days, days which are considered proper or improper for sacrifices, &c. This vase having the character 甲 *Keā*, it was made use of on a *Kang-jih*, “hard day;” consequently on a military occasion. Its workmanship being exquisite, it is supposed to have been made during the tranquil period of the *Shang* dynasty.

XVI.



This vase measured, in height, five Chinese inches and seven-tenths: its ears in height one inch and seven-tenths, and in breadth one inch and five-tenths. Its internal depth, three inches and four-tenths: its circumference, at the neck, five inches and five-tenths; and around the centre, five inches and four-tenths. It weighed three Chinese pounds nine ounces. It had three feet; and a hieroglyphic form of a voracious animal was inscribed on it. The form of the relief indicates it to be a very ancient vase, and its device is what is termed *Haou-t'een*. During the *Chow* dynasty, copies were taken from ancient vases; and this is supposed to be one preserved for that purpose. We learn from the *Chun-tsew* of CONFUCIUS, that on King TSUN-HWAN inquiring the origin of vases, &c., LIN-TSZE replied: "On the founder of the *Hea* dynasty possessing himself of the empire, he sent persons in all directions to obtain what was rare and curious. On his receiving a present of gold from Prince KEW-MŪH as tribute, he melted it down, and formed vases of it, which were consecrated to imaginary deities or spirits. The princes of the *Shang* dynasty copied from him, as did also those of the *Chow* from those of the *Shang*."

XVII.



月
魚
基

This vase measured, in height, five Chinese inches and five-tenths: its ears were one inch in height, in breadth one inch and four-tenths. Its internal depth, three inches and five-tenths: its circumference, at the neck, five inches and two-tenths; the centre, five inches. It weighed three Chinese pounds ten ounces; and had the above hieroglyphic inscription of 月

魚基 *Yuě, yu, ke*, "Moon, fish, and stand." Every object of worship among the ancients had its prescribed form. They sacrificed to heaven on a circular eminence; and to earth on a square eminence; remote from the capital. To the sun, in the royal palace; to the moon, in the *Ya-ming* palace (*Ya-ming* signifies a bright night); to the stars, in the *Yew-yung* palace. Each deity or spirit had a place set apart, in which it was worshipped, and where its influence was solicited. The offerings were of such things as were produced at those particular periods of the year when the sacrifice was made.

Of the jugs of the *Chow* dynasty that have been handed down, there are two; one with the sun and stars depicted on it, and another with the moon and stars. The above vase having a moon and fish depicted on it, it is supposed that a fish was the offering made use of when worshipping the moon. The *She-king*, in reference to sacrificing to the moon, has these lines:—

In the third month of winter (eleventh month), offer all kinds of fish ;
But in spring, the *Wei* (a particular species) fish alone must be offered.

The third character, which signifies *a stand*, agrees with SHWŌ-WAN's description of the ancient tables or stands set apart for receiving the offerings.

XVIII.

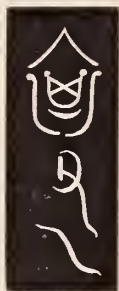


The size and measurement of this vase are not known ; and the inscription is nearly obliterated.

Some of the descendants of the celebrated YU were called 戈 *Ko*, “a lance.” Hence, from respect and veneration for the family, many of the vases, bottles, jars, &c., of this dynasty have that character engraved on them. GAN-SHŪH, in the work which he entitled *Tsze-shwō*, remarks, 戈 *Ko*, “a lance,” and 戟 *Keih*, “a halbert,” are weapons used by the military. Formerly *Ko*, “a lance,” was depicted on vessels used for food, admonitory against danger. This author further remarks, that *Ko* being a weapon by which an easy advantage is obtained over an enemy, 我 *Wo*, the pronoun I, is composed of it, and the contracted form of 手 *Show*, “the hand.” Hence the character implies “the hand which grasps a weapon ;” or, in other words, “the person who

bids you defiance." From this explanation of the character 我 *Wo*, "I," it is considered to form one of that class of characters called *Hwuy-e*, "significant characters."

XIX.



This vase measured, in height, six Chinese inches and six-tenths: its ears were one inch and three-tenths in height, and in breadth one inch and four-tenths. Its internal depth was four inches and four-tenths. Its circumference, at the neck, five inches and nine-tenths; and round the centre, six inches and seven-tenths. It weighed four Chinese pounds and six ounces. It is chiefly embellished with the *Yun-luy*, 雲雷 "cloud and thunder" ornament, and had 綦父乙 *Ke-foo-yǐh* inscribed on it; which is considered an evident proof that the vase belonged to the *Shang* dynasty.

There is a jug, denominated CHAOU-KUNG's jug, with the above inscription on it, that has been satisfactorily proved to be of the *Chow* dynasty, and was given by one of those sovereigns to PAOU-TA, the descendant of CHAOU-KUNG, whose proper name was 乙 *Yǐh*; the word 父 *Foo*, which preceded the name, being a mere honorary title. On

comparing the vase with the jug, from its plain form, rude engraving, and the antique form of the characters on the vase, the writer entertains no doubt of its being a vase of the *Shang* dynasty.

Ke 其 is supposed to be the name of a state during the *Shang* dynasty; and though the records of the dynasty do not mention such a state, yet it is very possible that there was a state of that name; for it is said that on CHING-TANG, the founder of the dynasty, ascending the throne, B.C. 1743, no fewer than three thousand nobles resorted to his court; the greater part of whom presided over petty kingdoms or states.

XX.



This vase, in height, measured six Chinese inches and nine-tenths: its ears were one inch and six-tenths high, and one inch and five-tenths broad. Its interior depth was four inches and one-tenth. Its circumference, at the neck, five inches and eight-tenths; and round the centre six inches and four-tenths. It weighed three Chinese pounds six ounces; and had an ancient form of 鼎 *Ting*, "a tripod," engraved on it. That this vase belongs to the *Shang* dynasty there can be no doubt, from its chaste form, as well as from the ancient form of the character

鼎 *Ting*. In later ages, this character was written these several ways
 𩺰 𩺱 𩺲 𩺳 which are esteemed highly hieroglyphical; while
 during the *Han* dynasty, it was written 𩺴, which is said to be formed
 from an enclosure and two bars laid across, and 𩺵 *Mǔh*, the ancient
 form of wood, rent asunder for the purpose of fuel, and placed horizon-
 tally. This latter character is thought fully to explain that on the vase;
 and both are greatly admired for their significant form. This vase is
 supposed to have been used on extraordinary occasions; for all vases
 with 鼎 *Ting* on them, were designated *Kwei-ting*, "honourable vases."

XXI.



非

This vase measured, in height, five Chinese inches and eight-tenths :
 its ears were one inch and five-tenths high, and one inch and three-tenths
 broad. Its interior depth was three inches. Its circumference, at the
 neck, five inches; and round the centre, five inches and six-tenths. It
 weighed two Chinese pounds and fifteen ounces. It had the character
 非 *Fei* engraved on it; written by the moderns 非 *Fei*. On com-
 paring this vase with those already described, it is said there can be no

doubt, from the relief, but that it is a vase of the *Shang* dynasty. According to the record *Gan-le*, there was a person named FEI, master of the horse to king KEAOU of the *Chow* dynasty; but, as he lived nearly two hundred years after the close of the house of *Shang*, there is no probability of its being a vase belonging to him. But the descendants of WEI-KUNG, who lived about the time of 祖甲 TSOO-KEÄ (A.D. 1215) were called FEI, which family is known to have existed for five generations: hence it is presumed to have belonged to one of them, of which the writer observes there is little doubt.

The *Pö-koo-too* gives the plates of a few more vases of this dynasty; but as they are devoid of interest, they have been omitted. The vases of the *Chow*, and succeeding dynasties, differ so materially in form and chasing, as to form a different class of vases: those of the *Chow* series also have frequently long inscriptions.

END OF PART I.

ART. VI. — *Notice of the Tabernacle or Car employed by the Hindús on the Island of Ceylon, to carry the Image of the God, in their Religious Processions: with some Remarks on the Analogies which may be traced in the Worship of the Assyrians and other ancient Nations of the East, as compared with that of the Hindús.* By the Rev. JOSEPH ROBERTS, C.M.R.A.S. &c.

Read 1st of December, 1832.

IN presenting to the ROYAL ASIATIC SOCIETY a Model* of the Tabernacle of the Hindús (in which they take their principal deities out in procession), it may be necessary to observe, that a number of men having placed it on their shoulders, proceed to the appointed spot, accompanied and preceded by priests, singers, players on musical instruments, and the dancing-girls of the temple. In the book of NUMBERS, ch. i. v. 50, it is written: "Thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all the things that belong to it: they shall *bear* the tabernacle, &c." It is worthy of observation, with regard to the Hindú tabernacle, that it is carried by priests, where there is a sufficient number; and where not, the highest classes among the laymen perform that office.

The following passages of Holy Writ shew that the Jews did not always confine themselves to the tabernacle of the LORD GOD OF HOSTS: "Ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves:" AMOS, ch. v., v. 26. The Prophet ISAIAH says, in reference to the way in which the gods were carried, "They bear him upon the shoulder; they carry him, and set him in his place, and he standeth; from his place shall he not remove."† JEREMIAH, in speaking on the same subject, says: "They must needs be borne, because they cannot go."‡

That the model I now send gives a forcible illustration of the above extracts, few will doubt. The object which the Jews and the Heathen had in view, in carrying about these tabernacles, was probably to shew that

* The model referred to represents a machine consisting of a quadrangular pedestal, on the surface of which are placed four columns supporting a roof or canopy; the whole elaborately carved and ornamented. At the bottom of the pedestal are fixed four rings; and through these the staves are passed, by means of which it is carried as described in the text. It is necessary to observe, that some doubt is entertained as to the correctness of the term "Tabernacle," as applied to this Car; but it has not been thought proper to alter the Paper, in any way, on this account. The model is in the Museum of the Society, for inspection.—ED.

† *Isaiah*, ch. xlvi. 7.

‡ *Jeremiah*, ch. x. 5.

they were under the protection either of the True God, or of those false deities whom they respectively served. The Hindús, at this day, carry out theirs in time of sickness, or at the stated festivals of the deity, to avert the evil, or to shew that they are under his protection.

The observations of CALMET, on the CHIUN mentioned by AMOS, are, I think, entitled to much consideration. He suggests it to be the same as the CHIVEN or SÍVA of the Hindús; and says the import is: "Ye have borne the tabernacle of your kings, and the pedestal (the CHIUN) of your images, the star of your gods, which ye made to yourselves." SÍVA and his family are, in this part of the East, more carried out in the way alluded to than any other deities. The wife of the former, whether under the name of KÁLI, BHADRAKÁLI, PÁRVATI, DÚRGA, or AMMEW, is taken out during the time of small-pox, cholera, or pestilence, in nearly all parts of India. To her were formerly (and, it is feared, still are, even at this day), offered human sacrifices; and, it is said, "By the offering of one man she is pleased one thousand years; and by the sacrifice of three, one hundred thousand years." Here then we find a corresponding feature to that of the sanguinary MOLOCH, who was joined to the CHIUN carried out by the Children of Israel. It is true, the first deity is, I believe, generally considered to have been of the masculine gender; but nothing is more common than for the chief deities to assume either sex.

But AMOS also mentions "The star of your god." The star* (the *Ardra* of Sir W. JONES) in the knee of *Gemini* is called SÍVA's star, and is painted on the car when the deity is taken out in procession. The SEPTUAGINT, however, has *Ῥαιφάν*, and the ACTS of the APOSTLES, *Ῥεμφάν*: "Ye took up the tabernacle of MOLOCH, and the star of your god REMPHAN." There is, however, another fact worthy of notice. In the heaven of INDRA there was a celebrated courtesan whose name in some degree corresponds with the above: she was so beautiful, sang so well, and danced with so much grace, that the accomplished of her sex at this day are compared to the fascinating REMBHÁ.

In the fragment to CALMET†, it is said: "It will, no doubt, be observed, that the CHIUN of AMOS is a term used many ages after the events to which the prophet refers, which are thus connected with the history of BALAAM‡; and that the term in *Numbers* is not CHIUN, but BAAL-PEOR." Thus we see AMOS calls BAAL-PEOR by the name of CHIUN (CHIVEN or SÍVA). Here then we have a very striking coincidence, as the BAAL-PEOR which "Israel joined himself unto" was the same as the *Φαλλὸς* of the Greeks, the *Priapus* of the Romans, and the *Lingam* of the Hindús§.

* *Tiru*, "holy:" *Ardra*. † DXXXVII. Ed. 1829. Vol. IV. ‡ *Numb.* ch. xxii.

§ The *Lingam* is worshipped as exclusively belonging to SÍVA.

That the gods adored by the Israelites, taken from the Assyrian and other nations, are still served by the Hindús (though generally under other names), I cannot doubt; and the object of the following observations is to identify some of the leading deities. It has been well observed: "Whoever were the first planters of India, it could not have been planted till long after Persia and Elam had been sufficiently cultivated, and a considerable number of ages after Assyria and the countries adjoining Ararat had been planted. This is so apparent, both from Scripture and the nature of things, that it will not admit of a dispute."* Is it not reasonable to suppose, that NOAH and his family would remain for many years at no very great distance from the spot where they first settled? Who built the splendid cities of Babel and Nineveh? did not ASHUR, and probably the other sons of NOAH?† Who were the first to study astrology, as a guide to find out the good or evil supposed to be produced by the heavenly bodies? Who were the first to propitiate them, in reference to their salutary or malignant influences on the destinies of men? Does not the mind immediately revert to the builders and occupiers of Babylon; to their dispersion over the earth; and the consequent carrying away of their superstitions, though then veiled in different languages? If, then, "India was peopled after Persia and Elam, and *many* ages *after* Assyria," from whom did she receive her leading deities and theological institutes? Is it not natural to suppose, from one of the above? And from whom so likely as the Assyrians?

The Jews worshipped the Assyrian deity, SUCCOTH-BENOTH, under the name of ASHTORETH or ASTARTE; and it is said‡, that this "god or goddess was both masculine and feminine." The SÍVA of India is both male and female; his right side being of the former, and his left of the latter sex§; and his wife assumed both appearances, as circumstances might require.

"The Babylonians called SUCCOTH-BENOTH, MYLITTA, signifying *Mother*." The wife of SÍVA, and she only (as far as I know), is called MÁTÁ, or "*Mother*."

Amongst the Assyrians, "the daughters or women once in their lives had to make a sacrifice of virtue to that goddess, SUCCOTH-BENOTH."¶ And LEMPRIERE says of her: "A surname of Venus, among the Assyrians, in whose temples all the women were obliged to prostitute them-

* *Universal History*, vol. XX. p. 71.

† *Genesis*, ch. x. 11.

‡ *Universal History*.

§ I do not recollect from whom MAURICE makes the following quotation: "Ζεὺς ἀνδρῶν γένετο Ζεὺς ἀμβροτος ἔπλετο νόμφη.—JUPITER is a man: JUPITER is also an immortal maid."

¶ *Universal History*.

¶ *Ibid*.

selves to strangers." The wife of SÍVA, amongst many other names, is called VÁLI or BÁLI, under which appellation she assumed the form of a girl of twelve years of age. And in *Madura*, *Balane*, and other places, beautiful virgins used to go to the temple once in their lives, to offer themselves in honour of the goddess. The story was, that a god had converse with them. In all the temples of SÍVA and his consort (where it can be afforded), women are kept to dance and sing before the idols.

Amongst the Assyrians and others, "the votaries of the above-named goddess worship sometimes in the dress of men, and at other times in that of women."* The dancing-girls of many of the temples on the continent of India, at the feast called *Mánampu*, do the same thing. When the god and goddess go out to hunt, they are equipped and mounted as men; and at the conclusion of the great feast of SÍVA they assume the dress of *Pandárams*, and thus go from house to house to ask alms.

The Babylonian or Assyrian goddess was drawn or supported by lions†. The wife of SÍVA, under the name of BHADRA-KALI, has the same animal appropriated to her use.

"SUCCOTH-BENOTH, the same with the Syrian goddess, the same as ASTARTE of the Phœnicians and the DECERTS of *Ascalon*." The worship paid to this goddess came originally from Assyria and Babylonia. ASTARTE is always joined with BAAL; and is called a god in Scripture, having no particular word for expressing a goddess‡. LUCIAN thinks ASTARTE to be the Moon§.

The wife of SÍVA, under the name of SACTI, placed a representation of the crescent moon on the head of her husband, under the following circumstances. When once engaged in amorous sports, he by accident broke her arm-ring, which she immediately tied on his dishevelled lock of hair as the crescent moon. He, however, having laughed at her, she turned away her face, and changed the crescent into the full moon||. The crescent is common to both, and is assumed as circumstances may require.

"SHACH, or SACA, another god or goddess, partly the same with MYLITTA (SUCCOTH-BENOTH), the Syrian goddess."¶

* *Universal History*.

† *Ibid*.

‡ *Ibid*.

§ See CALMET *in loco*; also, his Plates xvi. figures 12, 13, 14; and xix. figures 1 and 2; where the horns, or rather the crescent moon, may be seen on the head.

|| The following is a translation of the passage from the *Kúrma Púrána*: "Let us place on our heads the feet of SACTI, who when she put on SÍVA's dishevelled lock of hair the crescent moon, her arm-ring, which had been broken in amorous dalliance, the cimetar-armed SÍVA looked significantly; at which she averted her face with shame, and changed it into the full moon." ·

¶ *Universal History*.

The wife of SÍVA is also known here under the name of SATTI; but in Sanskrit, SAKTI.

"The festival of SACA was held for five days every year; during which time, servants commanded their masters, and wore a kind of royal garment, called *Zogani*."*

The festival of the wife of SÍVA continues nine days, or rather nights, and is called *Nava Ráttiri*, i.e. nine nights: three of these, however, are for SARASVATI†, and the other six for SAKTI. On this occasion, those who have not been accustomed to eat flesh, or drink intoxicating liquors, do so freely. All restraints are now thrown off; and scenes of the most sickening kind wind up the ceremonies. No young female of respectable character will dare to shew herself in public. Servants assume the airs and practices of their masters; school-boys, dressed in gay apparel‡, go from house to house, to dance and sing songs in honour of SAKTI: gambling, fighting of cocks and of rams, with other rude and ludicrous performances, fill up this indecent festival.

"SALAMBO, a goddess; the same as ASTARTE; eternally roaming up and down a mountain."§

Is it not rather striking, that the wife of SÍVA is also known by the name of SILAMBÚ; and that this name also signifies a mountain. Another of her names is PARVATI, meaning she who was born in a mountain. She is called daughter of the mountain; and sometimes the mountain nymph, who captivated SÍVA from a course of ascetic austerities.

"The Babylonians and Assyrians worshipped what by the Greeks and Romans was termed Φαλλός, or *Priapus*. The priaps were three hundred fathoms, or three hundred cubits, high; and by whom the priaps were erected there is much fable."||

"The Egyptians, most probably, meant the sun and moon. Some suppose OSIRIS to signify the efficient cause of things; and ISIS, matter. OSIRIS was represented in a human form, in a posture not very decent, signifying his generative and nutritive faculty. This living image was the bull. The image of ISIS, usually in the form of a woman, with cow's horns on her head."¶ CALMET also says: "ASTARTE was the same as the ISIS of Egypt; and again quoting JEROME, who in several places translated the name ASTARTE by PRIAPUS."

In regard to the indecent object alluded to as being worshipped by the Assyrians, it is well known that the Hindús do the same thing. The

* *Universal History*.

† One garment worn is called *Shokkai*.

‡ *Ibid*.

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† The wife of BRAHMA.

§ *Universal History*.

¶ *Ibid*.

lingam (*priapus*) in the Hindú temple of *Sedambarem* is supposed to have sprung from the earth of itself; and its foundation is believed to be in the lower world*.

In regard to OSIRIS, it is more than probable that he, in his "posture, generative and nutritive faculties," was the same as the SÍVA of the Hindús. The bull was sacred to the former, and also to the latter. ISIS being represented with cow's horns, finds a parallel in SÍVA or his wife, with the crescent moon fixed on the head.

In conclusion, whether we look at the corresponding traits of character in MOLOCH and KALI; in BÁAL-PEOR and the CHIUN of AMOS; at the mutual assumption of either sex by SÍVA and his partner; at the term *Mother* being applied to the latter, and also to the SUCCOTH-BENOTH (ASTARTE or MYLITTA) of the Assyrian, Phœnician, and other nations; at the cow's horns (so called) of Assyria, and the crescent of India; at the young virgins who made a sacrifice of chastity to the SUCCOTH-BENOTH of antiquity, and to the consort of the oriental SÍVA; at the use made of the regular female votaries of both systems; at their mutual assumption, on certain occasions, of the male attire; at the lion, as belonging to the goddess of Assyria, and also to her of India; to the festival of SHACH or SÁCA, and that of SATTI or SAKTI, in regard to the lascivious way in which it was conducted, and the peculiar garments worn on that occasion; at the term SALAMBO being the name of the one goddess, and also of the other; at its true meaning, in reference to a mountain where they mutually dwelt; at the BÁAL-PEOR of Assyria, the OSIRIS of Egypt, the Φαλλός of the Greeks, the PRIAPUS of the Romans, and the LINGAM of the Hindús (worshipped now in the temples† of the East), we see some of the most striking coincidences, which never could have been the result of any thing but the identity of their origin.

(Signed) J. ROBERTS, C. M. R. A. S.

* BUCKINGHAM says, in his *Travels in Mesopotamia*, vol. II. p. 406, of some antiques he saw taken from the ruins of Babylon: "The larger antiques comprehended a figure in brass, embracing a large LINGAM between its knees, precisely in the style of the Hindú representation of that emblem." He mentions also, in another place, "The Indian figure of a man, with a painted bonnet, and beard, embracing the LINGAM."

† In the *Universal History*, it is said of a temple in Egypt: "Near the temple was a lake, in the midst of which stood a stone altar; and every day, many people swam to the altar in the midst of the lake, to perform their devotions." This

ART. VII. — *A Transcript in Roman Characters, with a Translation, of a Manifesto in the Chinese Language, issued by the Triad Society.* By the REV. ROBERT MORRISON, D.D. F.R.S. M.R.A.S., &c. &c.

Read 4th of April, 1829.

IN the First Volume of the *Transactions* of the ROYAL ASIATIC SOCIETY, page 240, will be found a brief sketch of the nature, constitution, and objects of the secret fraternity called the “Triad Society,” written by the late Rev. Dr. MILNE, and communicated by Dr. MORRISON. The Manifesto, of which a copy is subjoined, appears to have been put forth on swearing in members of that Association. It was found in the English burial-ground at Macao, on the night of Sunday the 19th of October 1828.

The original document was written with a pencil, on a sheet of paper about fifteen inches long and ten inches wide, and surrounded by a black line. Accompanying it were papers, with addresses to the shades of the monarchs of the late dynasty, and to the gods of the district; also, triangular flags, with superstitious invocations, &c. written on them.

Members of this brotherhood, known to each other by secret signs, are said to pervade all parts of China, and to exist in almost every public office.




ORIGINAL


is a correct description of vast numbers of Hindú temples; and of the way in which men go to the stone altar in the middle of the tank in order to perform their devotions.

“Sacrificed twice a day to Jupiter, in silence; to Juno, with great noise of minstrels and singing.” *U. H.* SIVA is worshipped in silence, except the tinkling of a bell; but AMMON (his wife), with a number of instruments, and a great noise.

“The priests used to light up tapers to their images, and had their beards and heads close shaved.” *U. H.* A small tuft is left on the heads of the priests of SIVA, but all other parts of the body are shaved.

ORIGINAL.

	*  CHAOU	 KEUN	 PAE
	† 340.	6234.	8140.
1st line.	Yang - yang Chung-kwǒ; Tang-tang T'een-chaou: 11900. 11900. 1664. 6832. 9850. 9850. 10095. 391.		
2d ...	Ts'een pang keae kung; wan kwǒ lae chaou. 10697. 8175. 5483. 6581. 11583. 6832. 8857. 391.		
3d ...	Hoo jin pa tǒ; tsze hǎn nan Seaou 4095. 4693. 8124. 10312. 11248. 3204. 7883. 8881.		
4th ...	Chaou ping, Mae ma; kaou tǎ hwa keaou 340. 8594. 7480. 7463. 5136. 9696. 4203. 5620.		
5th ...	Hing ping, ke cha; tseaou mǎě ‡ Ts-ng chaou. 3971. 8594. 5193. 41. 10658. 7595. 10986. 391.		

•  Red-ink circles, such as those with which the Mandarins daub their Edicts.

† These numbers refer to the Chinese characters in Morrison's Dictionary.

‡ The word *Tsing*, the title of the present dynasty, was abbreviated in the original.

TRANSLATION.

MAFIFESTO TO INVITE AN ARMY.

- 1st. Illustrious! illustrious! the Middle nation:
Vast! Vast! the Celestial Empire!
- 2d. A thousand States offered her tribute;
Ten thousand nations attended her Court.
- 3d. The *Hoo*-men usurped, and seized her:
Resentment for this it is impossible to placate.
- 1th. Invite soldiers! buy horses!
High respond the flowery bridge*.
- 5th. Arise† soldiers! uplift the pike‡!
Destroy and exterminate the *Ts-ng*§ dynasty!

* This metaphor the Translator does not understand.

† "Arise," or "raise them." This character is written with a triangular flag erect on the top of the left corner.

‡ Literally, a fork—a weapon with two prongs.

§ The reigning Tartar dynasty is called *Tsing*.

ART.VIII.—*Notice of a remarkable Hospital for Animals at Surat.*
By Lieut. ALEX^R. BURNES, of the Bombay Military Establishment: being an Extract from a Manuscript Journal.

Read 6th of February, 1830.

ON the 1st of June 1823, I visited the "*Pinjra Pol*," at Surat; a place which is appropriated for the reception of old, worn-out, lame, or disabled animals. At that time, they chiefly consisted of buffaloes and cows; but there were also goats and sheep, and even cocks and hens; some of which latter had lost their feathers, and here, shorn of their plumes, walked about the courts without molestation.

This establishment is supported by the Hindú Banians of Surat; and is situated in that part of the suburbs of the city called *Gopípara*, between the inner and outer walls. Animals of every description, and from all parts, are admitted to the benefits of this institution; as with their number, the Banians conceive they increase the general happiness, and their own reputation.

The establishment occupies a court about fifty feet square; to which there is a large area attached, to admit of the cattle roving about: it is strewed with grass and straw on all parts, that the aged may want neither food nor bedding. There are cages to protect such birds as have become objects of charity, but most of them were empty: there is, however, a colony of pigeons, which are daily fed.

By far the most remarkable object in this singular establishment is a house on the left hand on entering, about twenty-five feet long, with a boarded floor, elevated about eight feet: between this and the ground is a depository where the deluded Banians throw in quantities of grain which gives life to and feeds a host of vermin, as dense as the sands on the sea-shore, and consisting of all the various genera usually found in the abodes of squalid misery.

The entrance to this loft is from the outside, by a stair; which I ascended. There are several holes cut in different parts of the floor, through which the grain is thrown: I examined a handful of it which had lost all the appearance of grain: it was a moving mass, and some of the pampered creatures which fed upon it were crawling about on the floor—a circumstance which hastened my retreat from the house in which this nest of vermin is deposited. The "*Pinjra Pol*" is in the very midst of houses, in one of the most populous cities in Asia; and must be a prolific source of nightly comfort to the citizens who

reside in the neighbourhood; to say nothing of the strayed few who manage to make their way into the more distant domains of the inhabitants.

It did not appear that there was any regular period for feeding the vermin; many Hindús being in the habit of throwing in handfuls of grain, at different times, as suits their notions of duty. It is an annual custom in Surat to convey to this place the refuse of all the Banians' granaries in the town; and, at all times throughout the year, to dispose of such grain as may have become unfit for use, in this manner. The house of which I have now been speaking is exceedingly warm; and has a most disagreeable closeness, which I attributed to the quantity of decayed vegetable matter that must have been accumulating for many years, as the people themselves are not aware at what time this establishment was first founded. There are similar institutions to the one I have just described, at almost every large city on the western side of India, and particularly at those places where the Banians or Jains reside. They have their origin, it is well known, in the great desire which possesses the minds of these people to preserve animal life; and though it is comprehensible to a native of Europe why aged cows and horses are preserved, from the circumstance of their having done their owners some service, still there can be no stronger instance of human caprice than to nurture a noxious and offensive mass of vermin, which every other race but themselves are anxious to extirpate and destroy. The great body of Hindús do not protect and preserve animal life as the Banians do; but it is a very common practice among them to feed with regularity pigeons, and even the fish in rivers. I have seen too, at *Anjúr*, in Cutch, an establishment of rats, conjectured to exceed five thousand in number, which were kept in a temple, and daily fed with flour, which was procured by a tax on the inhabitants of the town!!

(Signed) ALEX^R. BURNES.

Surat, June 1822.

ART. IX. — *Abstract of a Notice of the Circassians, drawn up by a German, named CHARLES TAUSCH, who resided for eight years in an official capacity at Psihad, near the Port of Ghelendik.*
—Communicated by HENRY DRUMMOND, Esq.

Read 11th of July, 1829.

CIRCASSIA is a country as yet unknown to Europeans; and, for this reason alone, it is supposed to be an inhospitable country. This general opinion deprives its inhabitants of intercourse with those nations from whom they might receive the benefits of civilization. Masters of the eastern borders of the Black Sea, between the territories of Russia, their coast is only frequented by the Turks, who are but little capable of refining their manners and diffusing among them the seeds of industry; and it is not therefore surprising that the Circassians, thus left to themselves, should still exist in the state of barbarism which they have inherited from their ancestors.

From their political and commercial connexions, they are, as yet, only acquainted with the Russians and Turks; and with these, under circumstances widely different, which incline them unfavourably towards the one, and favourably towards the other. Their relations with the latter power date from time immemorial; and many reciprocal interests have always bound them together in friendship.

The task of regenerating this people, which must be considered in a state of comparative barbarism, by gentle means, is more truly glorious and more worthy of ambition than that of subduing it by arms. Circassia is as yet an untouched field to labour on; and it is one of vast extent. Character, manners, customs, and religion, all require the hand of a legislator; and the task promises to secure for him who shall accomplish it, a place in history by the side of restorers of nations. In order to conceive all that is necessary, we must enter into a detail of the characteristic peculiarities which distinguish the Circassians.

Those objects that first meet the eye of infancy stamp it with impressions which form the basis of the character of the future man: education accomplishes the rest. The Circassian first sees the light, and grows up, in the midst of arms. All he sees and all he hears is in praise of bravery; and, as his ideas expand, he naturally feels a spirit of emulation attracting him along the path of those whose exploits are so renowned. But, like the warrior-nations of antiquity, he not only knows not how to restrain his courage in war, but he is ignorant of the art of directing its operations, by discipline, so as to secure their success. A blind temerity makes him despise danger; and this is all which renders him formidable.

As the principal source of the industry of the Circassians consists in the spoil taken in their predatory excursions, the education which they receive is adapted to this kind of profession. It rarely happens that a boy receives his education beneath the paternal roof: the right of educating him is in the nation; and it is deputed to the first of those who hasten to claim the title of his *Atlik*. This employment, honoured by the confidence reposed in it, is never without competitors; and if more than one present themselves at the same time, umpires determine the period during which each of them is to have the care of the child. The *Atlik* takes away the infant, and entrusts him to nurses: as soon as he can leave their care, his education commences. When he is perfectly accomplished in all military exercises; when he can manage the most intractable horse; when he can sustain hunger and fatigue, and encounter the enemy; he is restored, armed and in triumph, to his parents.

The father may then freely indulge in his affection, or in the pride which gives birth to it. Custom ceases to debar him from seeing his son, or hearing his voice: in a word, he is no longer ashamed of being his father. The *Atlik* is liberally recompensed for his care, and his family ever remains intimately connected with that of his pupil.

This warlike spirit is at once the principle and the consequence of the manners and character of the Circassians. It is kept up by the dissensions to which it gives birth among the various tribes; and these dissensions give a colour of right to robbery, whether by fraud or violence. The reprisals which follow, augment the sources of animosity; revenge and avarice produce incursions; and custom constitutes brigandism an honourable profession, in which all are eager to distinguish themselves. The greatest insult which can be offered to a young Circassian, is to tell him that he has not yet carried off a head of cattle.

In order to ascertain the cause, which, by separating Circassia into different bodies, mostly inimical to each other, would appear at first sight to have reduced it to a state of anarchy, it will be necessary to commence as near the origin of events as the uncertainty of the track will permit.

It would be useless in this country to seek for any record of its history. Some romances, which celebrate the deeds of their heroes, are the only literary memorials which they possess. As to their traditions, they are completely blended with fable, of which all the Eastern nations are eager admirers. With such slender materials, all that we can rely upon with tolerable certainty will not carry us to a date anterior to the accounts handed down by the fathers of the last generation to their yet existing children; as of facts to which they, or at the utmost *their* fathers,

were eye-witnesses. In this short space of time, Circassia appears to have undergone a considerable revolution; and this is all which the Circassians know of the history of their country. It commences with two princes named SAHU and GHÉHAN; whose descendants becoming formidable by their numbers and their courage, they usurped the controul of the whole country.

The jealousy, however, natural to an equal division of power, gave rise to dissension between the two families; and each of them sought to establish its own supremacy upon the ruin of the other. The success of a contest which was constantly waged to decide the superiority, was fatal to both parties, from their continual and reciprocal losses. The plague, which broke out in the midst of these events, added its ravages for a considerable period to those of civil war. By these united scourges the family of SAHU became extinct, and that of GHÉHAN lost its authority. There yet remains some remnants of the latter, but they are divested of power. New chiefs arose upon the ruins of those two families; and the number was constantly increasing, as usually happens in times of internal disorder; when the most powerful arranged among themselves a division of the soil; and Circassia was then separated into so many feudal states, of which the chiefs took the title of prince. The body of the nation is now composed of ten of these states or tribes, who are distinguished by the names of—

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| 1. <i>Notkaïtshs.</i> | 6. <i>Hatiokais.</i> |
| 2. <i>Shapsoughs.</i> | 7. <i>Kemkouis.</i> |
| 3. <i>Abatzaïkhs.</i> | 8. <i>Abazes.</i> |
| 4. <i>Psedoughs.</i> | 9. <i>Benelneis.</i> |
| 5. <i>Oubighs.</i> | 10. <i>Koubertais.</i> |

The circumstances which create disunion among themselves do not however hinder them from uniting to oppose a common enemy. Faithful to the general interest of their independence, at the slightest danger which threatens it from without, they lay aside all personal animosities to defend their country, as their common mother: but as soon as the danger is removed, their quarrels resume their ordinary course. These subjects of animosity belong to the character of the nation, nor can they be extinguished till the light of civilization effects a change in its manners. As long as the Circassians despise the productive labours of man, and consider robbery and plunder as glorious exploits, intestine division will be esteemed the only means of furnishing them with suitable employment. The people whom they reciprocally carry off in their excursions are likewise the principal article of barter, which they exchange

for merchandise with the Turks* : and if this means of settling the balance of imports was denied to them, they would soon find themselves in want of many things. Thus a natural bias for hostilities, opinion, want, avarice, and idleness, are so many motives which tend to perpetuate discord in the Caucasus.

The circumstances which have rendered barbarism triumphant in man's primitive state, and which at length gave rise to social compacts, have resolved the Circassians into several communities ; the members of each of which are bound, by oath, never, on any occasion, to have any other than the common cause for attack and defence. This oath renders their engagement inviolable : no pretext, no cause, ever diminishes among them the horror and the punishment of perjury : and from the indissolubility of this tie, each tribe presents the picture of a patriarchal family. The princes are the heads of them, from the respect and attachment which they inspire. All their authority rests upon these two sentiments : nor do they care to exhibit their superiority, except by their valour, or other personal qualifications which may distinguish them from the inferior class. On a level in other respects with the rest of the nation, the idea of reducing it to their will is unknown to them. A young prince, who exhibits all the spirit of his rank in an engagement, dares not seat himself in the presence of an aged person, unless he has received permission. The only separate privileges reserved for their princes consist in the spoils captured from an enemy, and in the duties levied upon ships which come to trade upon their coasts. One half of these belongs to them : the other is divided among those who have either accompanied them in military expeditions, or who reside in places dependent on them, and where the traders have established a mart.

Their incursions procure them slaves for their household service, the cultivation of their lands, or for the exchange which they effect with the Turks, as mentioned above. The condition of these slaves is undoubtedly hard ; for a man cannot sustain a greater misfortune than the loss of his liberty ; but, with that exception, in Circassia, they are treated with great humanity ; and their state is not comparable to that of other slaves, whom

* The Turks furnish them with all the merchandise which they require from abroad. This commerce consists principally in cloth of different kinds, manufactured in Natolia, and of which the annual importation into Circassia amounts to about 2,500,000 piastres, or nearly 70,000*l.* in value. The other articles imported are, salt, iron, steel, tin, gold and silver wire, morocco-leather, arms, gunpowder, and some articles of hardware, to the value of 500,000 piastres, or nearly 16,000*l.*

The Circassians give in exchange, wax, honey, salt provisions, and skins of various sorts, either for tanning, or as furs ; but the principal item of their exports is slaves.

a barbarous custom still subjects to servitude, with some nations.

Those who are employed in agriculture receive land for cultivation ; and they divide the produce equally with their master : their share always provides them with more than mere necessities. They can marry, if they will ; but their children remain in the same class. Domestic servants are treated like the rest of the family. It is to be observed, that the whole of those who are sold out of the country do not come under the description of captives. There are, among the number, criminals rejected by society, but whom it does not condemn to death ; considering it sufficient, for atonement and example, to expel them from within its pale. Women also are found who, of their own free will, request to be sold. In order to secure the compliance of their relations, they state, that they have sworn to fulfil this resolution ; and the respect paid to this sacred obligation precludes any opposition being offered to the determination of her who has incurred it. This wish arises from ambition, from curiosity, and from the hope of releasing themselves from the continual toil to which females of all conditions are subjected in Circassia. It is suggested from the fact, of its being by no means rare, that some of these females return from Constantinople, having obtained freedom from their masters. What they relate, on their return, of the delights of the Harems, and the presents which they bring, always determine some young people to try the same fate.

Besides the treaty of union which subsists between the families of the same tribe, in order to establish a balance of power, and prevent any preponderating sway from leading to general oppression, each tribe is strengthened by its alliance with another. The oath of union and concord, pronounced by their respective deputies, binds them not to do any thing to each other's prejudice ; to dispense justice reciprocally, in discussions between individuals ; and to lend each other succour upon all occasions. The person who violates this engagement is punished by a heavy penalty ; and, in case of relapse, he is sold to the Turks, as a perjurer and disturber of established order.

As thefts are the most usual subjects of these discussions, when the crime is proved, and the criminal known, he is tried by the elders, and condemned, for the first offence, to the restitution of seven times the value of the article stolen ; besides a fine of nine head of large cattle, to satisfy the honour of the injured person, if the theft was only that of a fowl. Murder is punished in the same manner, but with reference to the circumstances which attended its commission, and the condition of the party killed. The elders, in this case, join the office of mediators to that of judges, to regulate the sum to be paid to the relations of the deceased. As money is considered, in Circassia, more an article of stock

than as a sign representing a certain value, these payments are made in cattle, hardware, provisions, slaves, and arms. It is, however, always difficult for the murderer to collect the amount of the fine to which he is condemned, without the assistance of his friends and relatives. The same custom awards an indemnity to the relations of one who has been accidentally killed. The elders, in this case, trace the origin of the accident, and regulate the penalty according to the greater or less degree of criminality to be attached to him who has been the cause of it. Such a rule, in an enlightened country, would open an unlimited field to the sophistry of law : but there, where custom needs no exposition, common sense suffices to preclude any thing like perplexity. For instance, a sportsman, in shooting at a fox, scatters a flock of geese, who, by their noisy flight, alarm a horse, which, in his course, overthrows and kills a man :—the sportsman would be adjudged to indemnify the relations of the deceased, if the circumstance which connects him with the affair is known : if not, it would be the owner of the geese, or him to whom the horse belongs, if he cannot prove that there was a prior cause, in his own justification. The same principle is acted upon in all other cases of injury.

However, as the majority of cases which arise are not always divested of obscurity, arbitrators are, in such instances, chosen by the parties, to reconcile them, or to decide equitably. This strict justice, which upholds discipline, and causes good understanding to be respected, is only enforced in reference to any particular tribe and its connexions : its severity is relaxed towards those with whom no engagement has been contracted : in such instances, other customs are acted upon, which clash with these arrangements.

It has already been remarked, that robbery, and in general all acts of hostility, so far from being thought crimes, are applauded as highly praiseworthy : for this reason, there is nothing criminal or punishable in the profession of freebooters. But the crime which is never pardoned, is an infraction of the oath taken not to injure those with whom a treaty exists. It follows, that the Circassians acknowledge no other social law than that which is founded upon compact ; and that where this does not exist, they recognise no other right than that of the strongest.

However, as all which holds with voluntary agreements is generally admitted and respected in the country, in many instances, before coming to blows, they try the effect of arbitration. In this case, an equal number of arbitrators, taken from each tribe of the contending parties, assemble at the spot selected for holding the conference. They are respectively placed at a certain distance from each other, in order to be secured against surprise ; and horsemen bear the proposals from one side to the

other, until either an agreement has been entered into, or its accomplishment has been demonstrated to be impracticable.

Hospitality is a virtue held in great estimation among the Circassians: its rights are there sacred: but to attempt to enjoy them, it is necessary to be declared their friend, and to choose a protector among them. This condition is not difficult to fulfil; as it is only requisite to present a trifling gift to the person selected, who is always flattered by the preference. He becomes the *Konak* (host) of his visitor; and while, on the one hand, he is answerable to his countrymen for the conduct of his guest, on the other he is surety for the security both of the person and property of the latter. From the moment a person is provided with this safeguard, he is welcomed with cordiality, and even with an eagerness which proves that they would willingly be useful to him.

Notwithstanding the spirit of brigandism which animates the Circassians, they have much inclination to mildness. They are very susceptible of friendship; but a haughtiness which arises from their education, and which the Turks have rendered habitual to them, requires that advances should be made first by those who would secure their good-will. By humouring their self-love with a little flattery and a trifling present, a person may easily insinuate himself into their affection, and then any thing can be obtained of them which may be desired.

They have the same method of adoption, and the same ceremonies, which are found among many Indian tribes. The woman presents her breast to him who is adopted. The stranger naturalised in this manner, who wishes to fix his residence in the country, would find no obstacle to his marrying there. In this case, he would be instantly allied to a great number of families, and be treated with great consideration; for the degrees of relationship are there very much extended; and the obligation which those ties enforce, of having only one interest, gives the united power of many families to an individual who belongs to one.

But if the Circassians shew much kindness, and perform all the duties of hospitality towards him who comes among them under the protection of one of their countrymen, they consider themselves entirely unfettered by similar obligations towards those with whom they have no such connexion. From their principle, of only respecting what they have promised, they consider as enemies all those who have not acquired a right to their friendship by obtaining a *Konak*. They are otherwise subject to the laws of war, and consequently to him who seizes them.

Ships which are wrecked on their coast, and even those which lie within reach of their vessels without being able either to repulse or avoid their attacks, are counted good prizes; and the crews, made captive, share the fate of other slaves: but if it happens that they are heard of, they may

easily be ransomed ; and it is unusual for the ransom of a man to be fixed higher than from 18*l.* to 24*l.* ; at least, if he is not known to be a person of rank.

Although the Circassians differ but little in their manners from each other, a favourable shade of character may nevertheless be observed among the *Notkai'tschs*. This tribe, which is in alliance with that of the *Shapsoughs*, the most formidable in the Caucasus, extends from the port of *Ghelendik* to the bounds of the *Abania*, occupying the coasts of the Black Sea for that space. The inhabitants are more gentle and more comfortable than the others, and their territory is better cultivated.

Besides the division of lands of which we have spoken, this country is divided between two chiefs, named *KERSIGH* and *SOUPAOKE*, whose families are at this time very numerous. The first is divided into forty-nine branches, and the second into twenty-six ; and all those of the name take the title of prince.

In order to trace the origin of the religious belief of the Circassians, we ought probably to presume that the ancient inhabitants of the Caucasus were idolaters ; and that Christians, brought into the country by circumstances of which we have no knowledge, attempted to convert them, but that they did not complete their work. There is even a common opinion which attributes this attempt at their conversion to some Crusaders, who escaped from the misfortunes of their expeditions in the Holy Land. However, it appears more likely that the honour of this Christian zeal belongs to the Genoese, who, from the time that they ruled in the Black Sea, had establishments in Circassia. Vestiges of ancient remains, which may yet be recognised as having been churches, sustain this opinion ; and the appellation of Genoese, which is not unknown to the Circassians, notwithstanding the ages which have elapsed since their connexion, furnishes a tolerably sufficient proof in its favour. Following up this idea, it will be seen that the progress of Christianity not having been general in the country, nor its principles well settled, it is not surprising, that when the Circassians found themselves without instructors, they should have retrograded towards their original system, and that the confusion of ceremonies has given rise to the religion which they profess at the present time.

They acknowledge a Supreme Being, a Mother of God, and several celestial powers of a secondary order, whom they call Apostles. They believe in the immortality of the soul, and that in a future state it is situated according to the deeds done in the body ; but, little concerned at this prospect, all their endeavours are directed to the acquisition of temporal benefits. The forests are their temples ; and a cross placed before a tree consecrates an altar, before which they offer sacrifice. One

of the elders of the community officiates as minister: standing by the side of the cross, habited in a mantle of *Bure* (a travelling cloak, commonly used by the Tartars and Circassians, in the manner of a *Dalmatique*), and bareheaded, he commences the ceremony by a propitiatory sacrifice.

The victim usually brought to him is a sheep or a goat; but on occasions of great solemnity it is an ox: he then takes a taper, which is at the foot of the altar, and burns a few hairs from the animal, at each place where it is to be struck; pours a little *bouza** on its head; and, after a short prayer of consecration, it is immolated. The head of the victim is sacred to the deity: they fix it on a pole at some distance from the altar. The skin belongs to the officiating priest who supplies the taper; (the animal is purchased by the community jointly;) and the remainder is dressed, during the service, for the repast of the assembly.

Several youths, for the most part slaves of the elder who officiates as priest, afford him their assistance. They stand behind him, with cups of *bouza* and slices of bread. As soon as the sacrifice is completed, the priest takes a piece of bread in one hand, and a cup in the other: he raises them towards heaven, and invokes the Supreme Being to be favourable to them: he blesses the two viands; and presents them to the eldest of the company, who eats them. The assistants supply him with another cup, and a fresh piece of bread; and he supplicates the Mother of God, repeating the same ceremonial as he presents them to another of the eldest persons present. It is thus continued, addressing a separate prayer to each of their Apostles, whom they thus reverence in succession. Before concluding the duty, the minister announces the day for holding the next festival, which he appoints at his discretion. It ought to take place once a week, either on Saturday, Sunday, Monday, or Tuesday; never on any other day.

He also proclaims articles which may have been lost or found; but the latter are seldom heard of. After this, the repast is spread: it consists, besides the animal sacrificed, of other meat brought by each family assisting at the ceremony, as well as *pasta*† and liquor.

If we attentively examine the nature of these ceremonies, we cannot mistake the diversity of their origin. In some, we perceive traces of an idolatrous people, who sprinkled their altars with the blood of sacrifices; and in others we recognise a feeble imitation of the mysteries of Christianity, but which are so jumbled together as to have given birth to a new religion, a worthy production of ignorance.

* Liquor which is prepared by fermenting millet flour in water.

† *Pasta* is millet boiled to a paste: the common drink is *bouza*, but those tribes that have vines substitute wine, and even brandy.

Besides these weekly *fêtes*, the Circassians celebrate several others. That of **MERCIME**, or the "Mother of God," is held in the month of September: it is not known why she is called "Mother of God," for her history has no connexion either with the title or the subject. **MERCIME** is, simply, the *Palroness of Bees*. The Circassians say, that the thunder, in anger, exterminated the whole of these industrious insects; while **MERCIME** concealed one in the sleeve of her chemise, which reproduced the species. Such is the fable; and all the homage paid to her consists in regaling, on her holiday, with meats and liquor prepared from honey. Towards the spring they keep the feast of their Saint, **SOZERISE**. The Circassians represent him to have been a great navigator, to whom the winds and waves were subject. He is particularly revered among those residing near the borders of the sea; and it is in the temples of those sacred woods nearest the coast that they recommend themselves to his protection. Each family preserves, for this holiday, a dry pear-tree, in the yard of its house, which no one touches but on this day. This tree is emblematical of **SOZERISE**: it is plunged in water; it is bathed: they fix a new cheese to the highest branch; and they ornament the rest, in addition, with tapers collected from the company assembled. When the pear-tree is decorated in this manner, several persons take it up, to bring it into the house; and the remainder of the party wait for it before the door, to receive it, and compliment it upon its happy arrival. Its entry into the house is preceded by a sacrifice, and all the preparations for a great festival. They regale themselves, during three days, by praying to **SOZERISE**, every now and then, to prevent the winds and waves from doing mischief. When this time has elapsed, they divide the cheese among the attendants; and return the tree to the same place, all the company attending it, and wishing it a happy voyage; and it is then left in its corner, till the following year.

The Circassians are also much devoted to three Goddesses: these were three sisters, who, since their epoch, have made the reign of **ASTRÆA** flourish in the country. They preside over domestic harmony and neighbourly kindness, and they cover the traveller with their protecting wings. Whoever changes his residence, sacrifices to them on arriving at his new abode, and before departing on a journey.

The similarity between these three Goddesses, and the Household Gods and Guardian Angels of other nations, is a new proof of the medley which composes the mythology of the Circassians.

Towards the end of October, they keep the Commemoration of the Dead. This periodical remembrance is separately performed by each family; and they recommend each of the deceased individually to the protection of their Saints, in order that they may not want for any thing in the abodes of the departed.

A few days afterwards comes the Feast of Thunder: they return it thanks for the rain which it has procured, and for having refreshed and purified the air during the heats of summer. The thunder is much revered by the Circassians, and they consider it as a distinguished favour of Heaven to be struck with a thunderbolt.

The new year, nearly at the same time as ours, and the resuming of the labours of the field which follows it, are also two holidays; but their most solemn feast-day is at Easter: the ceremonials which accompany it, and the time at which it is celebrated (at the latter end of March), cannot leave any doubt as to its origin.

The month of March has hardly commenced before they begin to abstain from eating eggs. They neither hire, nor lend, nor borrow, nor receive any thing: they even do not take fire from a neighbour. The custom which requires each person to pass it at home, renders it very dull, by preventing the meeting of relations and friends, if they all celebrate it on the same day. For this reason each village chooses a different one. At break of day, it is announced by the discharge of fire-arms. The neighbours then run, and assemble at the sacred wood, to commence the ceremony by the ordinary duties of religion. But on this occasion the number of victims immolated is in proportion to the number of the congregation, and the splendour of the feast: they add to it all the eggs saved during their Lent, that is, during all the month of March. The feast is terminated by firing at a mark, which is an egg; and the skins of the animals sacrificed are the prizes of skill. The next day it is recommenced in another village of the same canton.

The other Saints of the Circassians are NAOKATASH, SHUSKA, TELEBS, FEMISH, and MESITE; and each has a day consecrated to him. It is only in the feasts and sacrifices that the Circassians eat meat; or on extraordinary occasions, when they have strangers residing with them. In the latter case, they diversify their cookery by a quantity of ragouts; but they use no other seasoning than salt, milk, honey, and pimenta.

Their meals are served in the same manner as those of the Turks, upon small round tables; and the dishes follow each other with tolerable rapidity. The stranger eats alone; and the master of the house with all his family, the females excepted, stand respectfully round the table. The guest does the honours of the table, by presenting first to one, and then to another, portions from what is set before him. The removes pass to the master of the house; from him again to his family; and what remains is given to the slaves: each table is thus disposed of. The women eat in a separate apartment; and they are ashamed if a man surprises them thus employed. Like the Turks, they use wooden spoons only, and their fingers supply the places of forks. Slaves attend with the requisites

for washing before and after the repast. They never sit down to table without invoking the name of God. Except on these occasions, the Circassians practise a rigid sobriety. They subsist only on boiled millet with a little salt. As soon as it is half boiled, they draw off the water, which they drink as broth; and the grain is constantly stirred with a spatula till it is of the consistence of a thick paste: it is then poured on a table to cool; and thus is produced the *pasta*, their common bread. They sometimes make it of wheat flour, especially for great solemnities and religious ceremonies.

Although *bouza* is the ordinary drink of the country, yet in those districts where vines are grown they make both wine and brandy, of which the Circassians are very fond. Those who are Muhammedans make no scruple of violating the law of their Prophet, which prohibits the use of the juice of the vine.

The sobriety to which the Circassians in general are habituated is of great advantage to them in military expeditions. A horseman is equipped for several days with a little bag of boiled millet, which he fixes to his saddle. It is undoubtedly to this sobriety, also, that the Circassians are indebted for the enjoyment of hale longevity, and that diseases are rare among them. Were it not for the plague and the small-pox, which commit dreadful ravages there, the population would be proportionably larger than elsewhere. Their connexion with the Turks exposes them constantly to the infliction of the first of these scourges, and they use no precaution to secure themselves from it. It is not that the Circassians resign themselves, like the Turks, to the doctrine of fatalism, but that their ignorance prevents them from finding remedies. This is the more surprising, as they might advantageously employ the same as those of which they avail themselves against the small-pox. As soon as any person is attacked by it, they place him in a separate hut; and those only who have already experienced this malady are allowed to approach him. The persons in care of the sick are of this description, and are shut up with him. The relations go into mourning; that is, they cease from all labour; they neither wash their hands nor face; they do not cut their nails, nor change their clothes—during all the time that the sick person is in danger. When he is perfectly recovered, they celebrate his cure by a sacrifice and rejoicings.

Physicians are not wanting in the country; there are both Turks and Circassians: the first, ignorant as they are everywhere, combine the grossest superstition with unskilfulness: they have no other remedies than verses of the Korân, to apply to the deceased. The Circassians pursue a more reasonable plan: they use herbs, butter, wax, honey, and bleeding. They employ the latter, especially, for affections of the head: they

make an incision with a cutting-iron in the painful part, and stop the bleeding with nettles or cotton. They are particularly successful in curing wounds, for which they only use vegetable substances; but the ceremonial which accompanies the treatment of the wounded is somewhat curious.

The patient is laid in a separate room: they place at the foot of his bed a ploughshare, a hammer, and a cup of water, in which he places a new-laid egg. The people who come to visit him, when entering, strike three blows of the hammer upon the ploughshare; and dipping their fingers in the water, they sprinkle him with it, at the same time praying that God will speedily restore him to health: they then range themselves round the chamber.

He who accidentally seats himself in the place of the physician pays him a forfeit; and these little presents are the principal emoluments of the son of *ÆSCULAPIUS*. It is usual to pass the whole night in the apartment of the invalid: the relations and friends take their supper with them, which, among other things, often consists of a sheep or a goat. Towards evening, the young people of both sexes repair to this assembly, with a flute, and an instrument much resembling a lute. The boys place themselves on one side of the chamber, and the girls on the other: they commence with a warlike song, of which the accompanying words are in praise of valour: the girls then dance around. The instrumentalists then play for some time; and they conclude, before supper, with the recital of some fable.—As soon as supper is removed, they play at different trifling games; and the last is that of fastening a packthread to the ceiling, and tying to the end of it a kind of flat cake or biscuit, which the young people throw to one another, and try to catch with their teeth; so that frequently the game does not end without some of them being broken.

Thus the first night is spent, without any one venturing to go to sleep, for which he would be reproached. The sick person does not appear to be at all incommoded by the noise; whether he fears to expose his weakness, whether the warlike songs re-animate his courage, or whether, in short, the scene of gaiety before him acts as a soother of his pain: certain it is, that he appears insensible to it, and that the show of hardiness which he makes does not in the least prejudice his recovery.

But if sports and smiles surround the brave to soothe his wounds, his death is honoured by all which the most affecting sorrow can exhibit. The tears and cries of the women who are in the house announce his decease, and the tidings are soon spread in the vicinity. The friends and neighbours of the mother or wife of the warrior who has just terminated his career go to mingle their sighs with those of the desolated

family. The intention of these visits is not to bring consolation, but to weep together ; and they mingle tears with the praises of the deceased.

The corpse is next washed ; the hair is shaved off ; it is entirely clothed anew, and is laid upon a mat on the ground. Upon another mat, by its side, there is a new cushion, on which all the clothes are piled. His arms are displayed, in the form of a trophy, at the entrance to the yard, to indicate a house of mourning: it is on passing this boundary that the visitors begin to make their lamentations heard. The men, however, are not so noisy in the expression of their grief: they come with reddened eyes, but covered with one hand ; and with the other they violently strike the breast. They throw themselves on their knees, upon the mat which is by the side of the corpse ; and they remain in this posture, sighing and beating themselves, till they are relieved, by being told, " It is enough : " they are then furnished with water to wash their hands and face, and they proceed to pay their compliments of condolence to the inmates of the house. Custom requires that the dead should be interred within twenty-four hours from the time of decease. Whilst they are performing expiatory sacrifices in the house, of which the meats serve for the entertainment which forms part of the ceremony, several young people go to prepare the grave ; when all is ready, the funeral cavalcade moves towards the burial-ground. The elders are at its head, reciting prayers ; and the bier follows immediately after, surrounded by the relations, friends, and neighbours of the deceased. The women close the procession, with a handkerchief, of which they hold an end in each hand, and swing it from side to side, exhibiting all the signs of the deepest woe. The wife, mother, and the nearest relations, tear their hair, scratch their faces, and perform other acts of despair, of which they for a long time retain the marks.

After the interment, they place upon the grave part of the meat of the victims, as well as *pasta* and *bouza*, which is left for passengers ; who, when availing themselves of it, bestow a thousand blessings on the departed. Those persons who accompanied the procession return to the relations of the deceased, where a repast awaits them ; and the ceremony is terminated by firing at a mark, for which the prizes are the skins of the victims. The memory of the deceased is preserved in a tale which contains his biography ; and which descends to posterity, if his exploits are worthy of it. These romances are the only fragments, as has been before observed, which the Circassians retain of their history.

It is however in the following year, at the anniversary fête, that the relations of the dead display all the pomp which is in their power : for this ceremony they prepare several pieces of net-work of nuts, to represent coats of mail and helmets, which the relations and friends put on.

The number of victims immolated on this occasion sometimes amounts to fifty ; and besides this great quantity of meat prepared for the festival, each family adds some dish to it.

On the day of the anniversary, which is announced some weeks beforehand, they assemble upon the consecrated ground, which occupies a vast space, sprinkled with tomb-stones. The clothes and arms of the deceased are placed upon the grave, as well as several pieces of new stuff of different colours ; and if the relations are rich, they add to these a coat of mail, horses, and slaves. The whole is surrounded by the materials for the feast, and destined to those who carry off the prizes of the course.

The fête is opened by a triple discharge of all the fire-arms belonging to those whose deaths are celebrated, and the women sing their praises. Next, four or six of the nearest relations march round each tomb three times, leading their horses, newly caparisoned : they draw a little blood from their ears, which they offer as a libation to the dead, saying these words : " It is for thee." Each of them then takes a piece of cloth, which they display like a flag, throw themselves on their horses, and ride away at full speed. All the other horsemen hold themselves in readiness to pursue them, in order to capture the pieces of cloth ; but the latter consider it a point of honour not to allow them to be taken, but to preserve them, to present, in their turns, to the women who attend.

A new trial is afterwards performed for each individual, either on horseback or on foot ; and the skins of the victims are always the prizes, for shooting either with fire-arms or with bows and arrows.

The day passes between these games and feasting : each passenger may freely take his share ; and a part is sent to those friends who have not been able to attend the fête.

In these exhibitions, a degree of gallantry towards the fair sex may be observed ; for those who carry off the prizes only contend for them to present to the females. Indeed, on all occasions, the Circassians testify much consideration for them. If a horseman falls in with a woman going the same road, he alights, and requests her to mount : if she declines, he accompanies her on foot as far as their path lies together. But they are not allowed to be in idleness : they are obliged to share all the labour with the slaves. To the latter is allotted the field-work, and the former are charged with the household affairs. Even wealthy women, who, from the number of their servants, are freed from the drudgery of housewifery, do not cease to be well occupied in all the matters relating to clothing. They not only work for their own family, but for others who may be in want of their assistance : these give them the materials for what they require, but do not even thank them for their labour, for their industry is considered to belong to the republic. They exhibit much taste and

intelligence in their works: the trimmings of dresses and shoes, in tresses of gold and silver thread, are of the greatest delicacy; and, in carefully examining their performance, we are surprised to see the most minute details attended to with much skill and care.

For the rest, the Circassian women, far from being subjected to the general rule of the East, which separates them from the society of men, enjoy unrestrained liberty, and they do not abuse it. The laws of chastity are known and respected in this country. It is undoubtedly from an excessive delicacy towards these laws that custom prohibits young married people from being found together in a company, especially in the presence of their elders. If it accidentally happens that they meet, even among their nearest relations, and the wife is surprised by the chance arrival of the husband, the other women conceal her, by ranging themselves before her, and withdraw her in this manner. If it is the husband who is in this predicament, he escapes by the window. In general, the Circassian women are tolerably pretty, but their beauty does not deserve the reputation which it has obtained. Their figure is slight and thin, and this appearance is also common to the men. They acquire it by their habit of binding themselves tightly from their earliest infancy—the boys with a belt; the girls with a corset of morocco-leather, sewed upon the body, which they do not change till it is torn, and do not finally leave off till their marriage: the husband removes it on the first night of the nuptials, by cutting it off with his dagger. The sober and temperate habits of the Circassians, however, contribute not a little to this spareness of form; for those women who go into the Turkish harems become much fatter.

The Circassians, on their marriage, pay a dowry to the parents of the girl: it consists of cattle, arms, horses, slaves, and other things, according to the condition of the parties. If they are of the first rank, a coat of mail, worth usually from 2000 to 3000 piastres, always forms part of the price.

When two persons wish to unite, the young man causes the girl to be demanded of her parents: if they agree, his father goes to settle the dowry; of which half is always paid at the time of the marriage, and the other half at a time agreed upon. These preliminaries being first settled by the parents, the lover meets his fair one by night: he waits for her with some young people, and they carry her off: they usually conduct her to the wife of a mutual friend of the two families.

The parents of the girl go, next morning, to seek her of those of the intended husband; affecting an enraged manner, and requiring the reason of her being carried away. The latter reply, that their son, wishing to be married, has complied with the custom of the country, and therefore

they demand the consent of the former to the union. The father of the person claimed then demands the dowry; and that of the young man offers him the half directly, and the rest at a certain term already arranged between themselves: but custom requires that they should not agree upon any thing in public, but refer their dispute to arbitrators, who, as may readily be supposed, decide in the manner previously settled by the parties.

The day following they celebrate the nuptials. All the relations and friends assemble, and divide themselves in two parties; of which one proceeds to the neighbour where the bride is remaining, and the other accompanies the intended husband to claim her. The first party waits for these in good order, to prevent them carrying her away; and they are all armed with sticks. A sham-fight ensues; during which the fair one appears at the door, between two others, who cry "Victory," as the bridegroom carries her off. All the company then follow the conqueror home in triumph; where they find awaiting them good cheer, music and dancing.

This festivity lasts for five or six days; but the bridegroom takes no part in it, for the reason already mentioned, that custom prohibits young married persons from being found together in company. He therefore keeps himself concealed during the day in the neighbourhood; and at night, his friends come and take him from the place of his retreat, and conduct him to the chamber of his wife; but at day-break he again disappears. He secretes himself in this manner for nearly two months, especially avoiding falling in with the elders.

The same sense of shame exhibits itself in him each time of his becoming a father; but the wife does not share it. From the moment that they announce it to him, he leaves his house; and during many days he dares not shew himself at home, except at night. They do not perform any religious act towards the child: the women who attend on the occasion, give it a name; and if it is a boy, the *Atlik* takes him away.

The Circassians are not destitute of capacity for the mechanic arts, if they were but less disinclined to work. This may be observed in many of their productions, in which that good taste is apparent which indicates talent. But this talent is wasted by indolence, and the want of instructors for its developement: it is, however, manifest in the objects of their luxury. The mounting of their arms, the temper of their steel, and their work in gold, equal every expectation. They have, in particular, a method of staining silver, which is inimitable. Ornaments of this metal, with which they enrich their arms, are finished in the best style; and generally, in every thing connected with their equipments, they do not yield to good European workmen.

Their dress resembles that of the ancient French knights ; but they have in front, and on each side of the coat, a fluted pocket, containing from ten to twelve wooden cases, which serve them as cartridge-boxes, These are again covered with green or red morocco-leather, and, by throwing out the chest, gives a manly elegance to the figure. They are all horsemen ; and their arms consist of a curved sabre without the guard, a dagger, a pistol, and an Albanian musket, or a bow. When they enter a house, they hang their arms against the wall, keeping only the dagger. They charge their pieces with ball ; and they fire with the musket supported at the end, on two rods of about four feet in length, which they fix in the ground, in a slanting position. The Turks furnish them with cannon and fire-arms ; but many of them are found in the country inscribed with the name of LAZZARO LAZZARINI, formerly an armourer of Venice.

Nearly all the princes have a coat of mail, with steel armlets, which secure the hands and arms from the elbow downwards, and which they use as shields to turn off sabre cuts. Their head is covered with a steel helmet, attached to the coat of mail ; and the whole forms a hood, which allows nothing to be seen but that part of the face between the eyebrows and the mouth. They procure these arms from the Persians ; but since their frontier has been separated by the conquests of Russia, it is very difficult to get them, and the price is considerably augmented. They look upon coats of mail as the principal articles of riches in a family. It is natural for a warlike people to think highly of the beauty of their weapons ; and thus they constitute the ambition and the luxury of the Circassians.

As to the other parts of the costume, they do not think so much of it, although they are not strangers to the custom of sacrificing at the shrine of fashion. They frequently vary the ornaments, and the cut of their clothes, as well as the shape of their caps ; in which they follow, as elsewhere, the taste of some of the most elegant of the young people. But they always preserve long sleeves ; because, after the example of the ancient Persians, it is proper to stand with the arms hanging down, and the hands covered, in the presence of those who command respect.

Except in the articles of clothing, of which we have spoken, the Circassians do not exhibit any industry, but in very rude forms. Agriculture is with them absolutely in its infancy, and they derive but very little benefit from rural economy. It is within a very short time that a few windmills have been erected, but the use of them is by no means general : the greater part still reduce their grain to flour in mortars ; nor have they any idea of using leaven for baking bread.

We have said that the Circassians have romances and instruments, and that, consequently, they are not strangers either to poetry or music :

it appears, indeed, that in the latter art their taste is more refined than that of other Oriental nations. At the commencement of the year 1824, the son of the Prince MEHEMET JEHA'NDAR OGLOU, the present head of the *Soupaoko* family, came to spend some days at *Kertsch* with a Russian agent employed in Circassia: this young Circassian, named KARPOLET, aged about nineteen years, was taken to a house where a person was performing on the *piano forte*. He was charmed with the melody of the instrument; and when he was asked which of all the pieces that he had heard played he was most pleased with, he gave the preference to that which was decidedly the best.

Nature in Circassia is very bountiful: fruits of all kinds grow there almost spontaneously, and without culture. In the southern part, the vine produces very fine grapes, without any care. They are left to dry upon the tree for the winter; and wine is also made of them, which is kept in earthen vases. The country is well wooded, and the dimension of the trees testifies their age. The fir, the oak, the walnut, the box, the juniper, and cherry trees, are abundant; and they are of the finest quality and size.

The immense forests with which this country is covered might be rendered available to a considerable trade in wood, for building, &c., and be a source of riches to the inhabitants. But, in order that the Circassians may profit by all the gifts which nature has bestowed upon them, they must be taught to develop them by art, and to feel the necessity for labour.

This change in their habits can only be accomplished by an intercourse with civilized nations, who can teach them all that they require, to enjoy life. Industry alone gives birth to new wants; which, in proportion as they are satisfied, extend their circle from real to imaginary, and pave the way for the arts, which form the basis of civilization. These people have, undeniably, all the requisite disposition for treading in the steps of any enlightened power which would lead them in such a path. The greatest difficulty is, to eradicate those suspicions which prevent them from taking the first step: were this obstacle overcome, there are not many others to hinder the communication of that knowledge which regenerates barbarian man.

ART. X.—*Analysis of the Mirát-i-Ahmadí, a Political and Statistical History of the Province of Gujarát, translated from the Persian by JAMES BIRD, Esq. M.R.A.S., F.R.G.S.*

THE large province of *Gujarát*, or *Guzarát*, including the peninsula of *Katiawár*, extends from *Banswárah* to *Dwarka*, or, from east to west, about two hundred and ninety miles; and from *Birgaon*, in *Jalór*, to *Damán*, or, from north to south, about three hundred miles. It is watered by several considerable rivers; among which the *Narbada* and the *Mahi* were known to PTOLEMY. This, which is one of the most productive districts of India, supplies the greater part of the commercial articles exported from the port of Bombay: these are cotton, opium, saltpetre, indigo, tobacco, grain, and gold-cloths.

Gujarát possesses some of the most remarkable antique remains, whether of Hindú or Muhammedan architecture, that can be seen in India; and the strange variety of sects, castes, and customs, there existing, cannot be found in any other district of this country. Its inhabitants, who speak a dialect named after the province, have been successively ruled by their *Rájás*, a race of independent Muhammedan princes, and the members of the imperial house of *Delhí*. During the government of the latter, many innovations were made in the mode of administering the affairs of the province. To the revenue and police regulations, then introduced by AKBÁR, JEHÁNGÍR, SHÁH JEHA'N, and A'RANGZÍB, we are indebted for most of that knowledge which enabled us to apply, to *Gujarát*, a revenue system, that, amidst the numerous failures which have elsewhere followed experiments on this subject, still works better than the generality, and maintains this province in a flourishing condition. A detailed account of these renewed measures will afford useful information to all who are interested in the good government of a country, so important to the crown of England, as India has now become.

A history of the ancient condition of *Gujarát*, and accounts of the singular tribes and customs existing here, were desiderata, which the learned in Europe have long expected to see supplied. Their wishes will soon be gratified, by the publication of Part I. of the work that appears at the head of this article, and of which we intend here to give a short analysis. It has been put to the press by the ORIENTAL TRANSLATION FUND, and is now in a state of forwardness. The translation which has been completed to the end of the Emperor AKBÁR's reign, is preceded by an historical introduction; in which the translator has illustrated the constitution of Hindú society, and the state of India, at the time it was first invaded by the Muhammedans in any great force, or, from the end of the tenth to the beginning of the thirteenth century. Though

the names of individual *Rājās* and families, reigning prior to this time, are here and there correctly inserted in the lists of Hindú dynasties, yet little satisfactory historical information can be looked for; and such is the inconsistency of accounts, and the contradictory evidence on which they rest, that, though these may allay the cravings of antiquarians, in search of information to supply a void, they are scarcely entitled to the confidence of historians.

The *Mirát-i-Ahmadí* was compiled between the years A.D. 1748 and 1762, by MUHAMMED ALÍ KHÁN, the revenue-minister of the province; and commences its statistical information with an account of the soil and productions of *Gujarát*; its *Sirkars* and ports, under the provincial dynasty of Muhammedan princes; the amount of the revenue collections, and of sums realized from other sources; and the number and distribution of military retainers. It then mentions the foundation of the city of Patan, anciently called *Anhilwárah*, the origin of the kingdom of *Gujarát*; the three royal races of *Rájpúts*, the *Chawára*, *Solankhi*, and *Baghiláh*, who successively ruled it; and the triumph of Islamism, by the conquest of the country, in the reign of the Patan king of Delhí, Sultan ALLA-UD-DÍN. Soon after the accession of the *Solankhi* tribe, MAHMUD of Ghazní invaded *Gujarát*, and destroyed *Somanáth*. The *Mirát-i-Ahmadí* gives a brief account of these transactions; but details at length, in the Appendix, the kind of temple which the champion of Islám overturned, on this occasion. The object of adoration destroyed by MAHMÚD at *Somanáth* was not, it appears, an idol, but a *linga*: and the authority of the *Mirát-i-Ahmadí*, in this matter, is supported by that of the *Habib-as-sír*, which informs us that it was a single piece of rough stone.

In its account of the provincial dynasty of Muhammedan kings, the *Mirát-i-Ahmadí* has borrowed largely from the *Mirát Iskandari*, a history of *Gujarát* written many years previous to the other, and about the time when AKBÁR subdued the province, and united it to the empire of Delhí.

The several changes in the revenue management of the province, that were introduced from this period; the contests and disturbances from the death of A'RANGZÍ'B, in A.D. 1707, to the defeat of the Mahrattas, by AHMÁD SHÁH ABDALI, in A.D. 1761, are next detailed: and ample materials supplied for a luminous view of the Mogul system of revenue, and of those Mahratta transactions not generally known. This last part ends with the settlement, at Baroda, of DÁMAJÍ GÁIKWÁR, and the death of BÁLÁJÍ BÁJÍ RÁO, after the battle of Panipat.

In the Appendix, the author gives a full account of the various sects of Hindús and Muhammedans, the different *parganahs*, the most

remarkable places of religious resort, and the principal towns of the province. In fine, the *Mirát-i-Ahmadí* is the most complete Muhammedan history of one of the most interesting and flourishing of our possessions in India, and throws much additional light on the revenue administration of the whole of that country. When completed, the work will form four octavo volumes.

ART. XI. — SRÍ LAKSHMÍ NÁRÁYANA NYÁYÁLANKÁRA VIRACHITÁ
VYAVAST'HÁ-RATNAMÁLÁ. *Calcutta, Samvat 1881. 131 pp. 8vo.*
(Printed at the *Sástraprakāśa Press.*)

THIS work, as far as our knowledge extends, is the first attempt made by a native of India to produce an elementary treatise on an intricate subject of Hindú Law, modelled after the European plan of a Catechism, written in the form of questions and answers, in the vernacular language of Bengal, with quotations in Sanskrit, from books of established authority, adduced in support of the principles advanced. The greater part of the volume is occupied by a succinct view of the law of Inheritance, according to the system of JÍMÚTAVÁHANA, the author of the *Dáyabhága*, compared with that of VIJNÁNESWARA, the writer of the *Mitákshará*. Subjoined, is a short treatise on Adoption, likewise in the form of questions and answers. The following translation of a few passages will give a more precise idea of the plan of the work:—

“7th Question.—If the father is very old, so as to be unable to attend to business—have the sons a right to divide the property or not?

“Answer.—If the father be unequal to the discharge of business, and aged, the eldest son, or any son that is qualified, may be authorised by him to discharge affairs in his stead: but the learned declare, that the sons have no right of their own to make a partition.”

Proofs.—1. “During their father’s life-time, the sons have no authority to acquire, alienate, or mortgage property: but if the father be infirm, away from home, or labouring under illness, the eldest son may take care of the affairs.”—2. “If the father is unable, the eldest son should discharge business in his stead; or, with his (the eldest son’s) assent, the next younger brother, if he be conversant with business. But as long as the father does not wish it, partition of the property does not take place. If he is old, or disordered in his mind, or diseased, the eldest son should, like a father, guard the goods of the rest*; for the property is the support of the family. They are not independent while their father

* In translating this passage of SANKHA and LIKHITA, which is likewise quoted in the *Dáyabhága* (p. 41. 8vo. edit.), we have ventured slightly to deviate from the division of the sentences adopted by MR. COLEBROOKE; see *Hindú Law of Inheritance*, p. 19.

is living, and while their mother survives."—3. "Brothers are advised to live together while their parents survive. After their death, their religious merit is amplified, if they live separate *."—HÁRÍT. SANKHA and LIKHITA. VYÁSA.

"26th Question.—May a brother, without the consent of the co-heirs, alienate land, or other property, belonging to them in common ?

"Answer.—The alienation by gift, sale, &c. of immoveables which are common property, becomes valid only by the concurrence of all the co-heirs. A gift, or other transfer, made by a single parcener, without the concurrence of the co-heirs, is invalid. Thus is it declared by the author of the *Mitákshará*."

Proof.—The passage of MANU: "With respect to immoveable property, there is no distinction between separated and unseparated brothers; for one has no authority over the whole, to alienate it by donation, mortgage, or sale:" and the following remark in the *Mitákshará*, "As the property belongs in common to the unseparated brothers, a single one of them has no authority over it, and the concurrence of all is therefore indispensably requisite." †

"Question.—How stands this rule according to JÍMÚTAVÁHANA?

"Answer.—Any gift, or other alienation, of common immoveable property, made by one coparcener, without the concurrence of the rest, is void, being unsupported by written law, and at variance with established usage. But if limited to his own share, it is valid. This is the decision of JÍMÚTAVÁHANA."

Proofs.—1. "A single co-heir is not permitted, without the concurrence of the rest, to alienate, by sale or gift, any immoveable property, nor the entire property, that belongs in common to the family."—2. "Whenever many persons, that have separate duties and separate transactions, and differing in their business and character, are sprung from one progenitor, if they do not agree as to their affairs, and dispose of their respective shares by donation or sale, they are at liberty to do so; for they are masters of their own property."—VYÁSA. NARADA.

The treatise on Adoption commences at page 114, with the following queries:—

"1st Query.—In failure of a legitimate son (*Aurasa*), may a man of this present age adopt as his own any one of the descriptions of sons enumerated by MANU ‡, e. g. the *Kshetraja*, or 'wife's son,' and the rest?

"Answer.—Of the sons enumerated by MANU, namely, the *Kshetraja* and the rest, none but the *Dattaka*, or 'son given,' can be adopted by men of the present or *Kali* age. This is the declared opinion of persons conversant with theology and other sciences."

Proof.—"Sons that were formerly made in various ways by holy men cannot now be procured by men destitute of power in the present age. Others, besides

* Because every one of them, by establishing a separate household, will of his own accord perform the same oblations, and other religious ceremonies, incumbent on householders, which previously were performed by the brothers in common.

† *Mitákshará*, *Vyavahára-adhyáya*, p. 174. 8vo. edit. See COLEBROOKE'S *Hindú Law of Inheritance*, p. 275; where the passage here attributed to MANU is ascribed to VRIHASPATI.

‡ MANU, ix. 159.

the *Datta*, or 'son given,' and the *Aurasa*, or 'legitimate son,' are not comprehended under the designation of sons: any other kind of son is accordingly forbidden by SAUNAKA for the *Kali* age." Thus VRIHASPATI declares.

Part of the passage here quoted is inserted by KULLUKA, in his gloss on MANU, ix. 68.

The Sanskrit expression in the original for 'others besides the *Datta* and *Aurasa*' is *Dattaurasetareshám*. The word *itara*, 'other,' here retains its own pronominal inflexion, as standing in a compound, not a *Dwandwa*; for in *Dwandwa* compositions, all pronominal adjectives (*sarva*, &c.), take the termination of common adjectives ending in *a*. Ex. YÁJNAWALKYA, book i. dist. 1.

varnásrametaránám no brúhi dharmánaśeshatah

"Explain to us fully the duties of the castes, the orders, and the rest." This remark is expressed by PÁNINI, in an aphorism (I. 1. 31), which is referred to by VIJNÁNESWARA, in his commentary on the passage just quoted.

"2d Query.—Is it an indispensably cogent precept, that a man destitute of male progeny must adopt a *Dattaka*? or is it left optional?

"Answer.—To insure deliverance from the hell named *PUT*, for the sake of affection and love, on account of the oblation of the funeral cake and water, and for the honour of their names, men of all castes should, in failure of a legitimate son, always adopt a *Dattaka*, as a substitute for a real son. Such is the opinion of all persons conversant with the codes of law. Otherwise, guilt is incurred; and through the neglect of this precept, by omitting to discharge his debt, celestial bliss cannot, according to the ordinance, be enjoyed by the father in a future state."

Proofs.—1. "A man who is without male offspring should always take care to adopt a substituted son, on account of the oblation of the funeral cake, and the pouring of water."—*ATRI*.

2. "By a man who is destitute of male children, a son who is duly qualified must with care be adopted, on account of the oblation of the funeral cake and water, and for the honour of his name."—*MANU*.

3. "A *Bráhma*n, as soon as he is born, is under a threefold debt: he owes holy study to the primæval sages, sacrifices to the gods, and offspring to his ancestors. That man only is free from debt, who is father of a son, a performer of sacrifices, and a student of scripture."—*Upanishad*.

The belief that the continuance of deceased ancestors in a state of happiness after death depends on the regular performance of funeral rites by an uninterrupted line of male descendants appears to be one of the most deep-rooted and most essential points of the religious faith of the Hindús: it, in fact, forms the basis of their legal institutions concerning marriage, family affairs, and the distinction of castes; and it involves the leading principle of their law of inheritance, and of the division of property. In accordance with the prevailing fondness of the Hindús for

allegorizing etymologies and playful allusions to the fancied origin and primary signification of important words, observable, already, in some of the most ancient works of the Sanskrit literature, the most familiar term for 'a son,' *putra*, or *puttra*, has been interpreted as having reference to the dogma just stated, and originally signifying "a deliverer or rescuer from hell*." This derivation of the word *putra* is alluded to in numberless passages, not of treatises on law only, but likewise in poetry and in other works, wherever the mutual ties of parental and filial relation are spoken of. An exceedingly strange manifestation of the dogma which it is supposed to imply, occurs in the first book of the *Mahābhārata*, where the ascetic saint JARATKĀRU, the only male survivor of an illustrious race, is described as accidentally arriving, on a pilgrimage, at a subterraneous cave, in which he beholds, with dismay, his departed ancestors, deprived of their heavenly abode, and just then sinking down into the dark subterraneous regions, in consequence of his own disregard of domestic and family duties†.

The *three debts* mentioned in the passage from the *Upanishad*, the discharge of which becomes incumbent upon a *Brāhman* from the moment of his birth, are frequently alluded to. Passages from the *Vedas*, perfectly similar to that given by our author, are cited by KULLŪKA, in his gloss on MANU, iii. 45; by RĀMAKRISHNA TĪRTHA, in his Commentary on the *Vedāntasāra*, p. 11. ed. Calc.; by VISWANĀT'HA, in his Commentary on the *Nyāya-Sūtras* of GOTAMA, iv. 59; and in the Introduction to the *Dattaka-Mīmāṃsa*, p. 1. ed. Calc.

* From PUT, "Hell," and the verbal root TRAI, "To save," supposing the diphthong *ai* of the latter element to have been shortened into *a*, on the same principle according to which the root GAI, "To sing," is shortened into GA in the derivation *sāmaga*, "Who chaunts the *Sāma-veda*." According to the fashion of the native grammarians, the alleged derivation of *puttra* might be expressed thus:—*putas tráyate, iti puttrah*, analogous to that of *sāmaga*: *sāmāni gáyati, iti sāmagah*.

† *Tān abravīt sa dr̥ṣṭvā tu JARATKĀRUH pītāmahan:*
Ke bhavanto 'valambante garte 'smīn vai adhomukhāḥ?

* * *

Pitara ūchuh:

YĀYĀVARĀ nāma vāyam r̥ṣhayah s'ansitavratāḥ,
Santānasya kshayāt, brahmann, adho gachchhāma midinīm.

"Jaratkāru, beholding them, thus addressed the deceased ancestors: 'Who are you, hanging in this cavern, with your heads foremost?'.....The ancestors replied: 'We are sages of renowned sanctity; our name is the YĀYĀVARAS; owing to the extinction of our race, O *Brāhman*, we must go downwards under the earth.'"—*Mahābhārata*, vol. i. fol. 24. b. in the MS. given to the Royal Asiatic Society by Colonel Ton. The same story occurs again at fol. 41, a.

"3d Query.—What is the definition of the son given?

"Answer.—That son, whom, in a season of distress, his mother and father give to the adopting party, should be understood to be a *dattaka*, or son given, conformably to the division of the codes of law."

Proofs.—1. "That son of the same class, whom, with his consent, his mother or father, at a time of distress, bestows by solemn libations, is called the son given."—MANU.

2. "He whom his mother or father bestows, is the son given."—YAJÑAWALKYA.

In translating the above passage from MANU, ix. 168, we have adopted the adverbial construction given by KULLÚKA to the term *prítisanyuktam*, "with his consent:" Sir WILLIAM JONES has translated it, "If he be affectionate." The text of YAJÑAWALKYA is found in the Institutes of that author, book ii. dist. 133.

ART. XII.—*Biographical Sketch of the late CAPTAIN JAMES M'CURDO*. By JAMES BIRD, ESQ., M.R.A.S., F.R.G.S. &c. &c.

Read 5th April, 1834.

IN presenting to the Royal Asiatic Society the late Captain M'CURDO's account of *Sindh**, embracing the government, productions, and commerce of that country, with the customs and manners of its people, I am entrusted with the pleasing duty of briefly sketching the biography of its estimable author, and of stating in what manner I obtained authority for publishing the statistical information here communicated.

In an article written by Dr. M'ADAM, and published in the Third Volume of the *Transactions* of the Literary Society of Bombay, the character of Capt. M'CURDO has been so happily delineated, by an intimate friend, as to leave little room for addition or improvement. To that gentleman I am indebted for this permission to bring before the public the posthumous Paper now presented; and he who has eulogized so warmly, but so faithfully, the character of one whom he knew intimately and ardently admired, will feel satisfied, I doubt not, that the labours of his friend, and their value, cannot be better made known, or appreciated, than under the auspices of this Society.

The subject of this Memoir was the youngest of four sons; who, by their father, Major M'CURDO, of the Dumfriesshire Militia, were encouraged to devote their services to the interests of their country. Their parent had, in early life, followed the profession of arms; and, after having supported the interests of Russia against the Turks, was employed in the war of North America. His children, led by a father's example, embraced the military or naval professions; and James, the youngest, was sent out as a cadet to India. Here his latent talents were roused to

* This Paper will appear in the Second Number of this Journal.

action ; and which, when proper objects were placed before him to stimulate ambition, soon enabled him to attract notice and attain distinction. The military service of the East-India Company is of a peculiar nature ; whercin frequent occasions for acting on the resources of one's own mind happen to individuals, placed on detached duty from their regiments, at a solitary out-post, or engaged in putting down public enemies and disaffected disturbers of the peace. In such situations, a young man's natural energy, once roused, is followed by exertion, whether in attaining a knowledge of Oriental languages, or in acquiring for himself a character for military activity and decision. His first small efforts, followed by encouragement, or rewarded by some pecuniary advantages of appointment, lead to greater things ; and, to the credit of the executive governments be it said, few fail in obtaining recompence for their exertions. Superior and brilliant talents are not so much wanted, to secure a successful career, under such circumstances, as that persevering and untiring industry of mind, which, though it may not equal the striking efforts of some more gifted spirits, is generally more useful to its possessor, and more conducive to the public weal. The conviction of this truth will encourage all, who go to India, to avoid habits of idleness, which are there destructive of health and happiness ; and to pursue those worthy objects of ambition, that have secured, for many, both fame and fortune. Happily, our author, on first arriving in that country, obtained a skilful Mentor, in the person of the late General ALEXANDER WALKER, then Resident at *Baróda*, and by him was encouraged to study both Hindústáni and Persian. The depressing influence of a warm climate is but too apt to produce indolence and indifference ; and young M^cMURDO was, I have been told by his associates, not exempt from these effects, which, when not met by high-minded resolution and determination of purpose, lead to time mis-spent or talent mis-applied. He rose, however, superior to the difficulties of his situation ; and, having mastered two Oriental languages, was first employed on the Staff of Sir JOHN ABERCROMBIE, when sent against the Mauritius. By this officer he was selected to carry to the Governor-General the despatches of this island having surrendered ; and after the objects of the expedition had been accomplished, the troops returned to India in 1812 ; when our author was appointed agent for Kach affairs. He was now engaged in conducting the negotiations which were, at this time, carried on with FAT'H MUHAMMED, who had usurped the power of that state. Soon afterwards he was sent on a mission to the coasts of *Makráñ*, *Sindh*, and *Kach*, with a view of inducing the pirates, who infested that quarter, to abandon their lawless pursuits : and at this time his mind was attentively directed to the ancient history of *Sindh*, and the resources and productions of the country, with the state of the river Indus. Several small Tracts, in Persian, on the

parganahs and towns of *Sindh*, the different tribes of inhabitants, and the productions of its soil, were written, about this period, for his information; and their contents, having been subsequently compared with the results of other inquiries, were incorporated in his History of *Sindh*; of which the statistical account of the country, and his observations on the Indus, form the Introduction. The Persian Tracts, of which I speak, came into my possession through the kindness of Mr. NORRIS, now Chief Secretary at Bombay, who purchased them after the author's death. They appear to have been compiled, with considerable care, by men long resident in the country; and among the manuscripts given me by that gentleman, and used by Capt. MCMURDO, there is a History of *Sindh**, by MÍR MAÁSAM, written in the reign of AKBÁR. The Persian author of this chronological and geographical work was a native of *Bhakar*, and the well-known and able associate of NIZÁM-UD-DÍN, AHMED BAKSHI, who compiled the excellent general history of India, called the *Tabkát-i-Akbári*.

Subsequent to the mission of which I speak, Capt. MCMURDO was, in 1814, appointed Government Agent on the *Jhálawar* frontier, a district near the *Runn*, then suffering from the effects of famine, and the depredations of the banditti from *Párkar* and *Wágar*. Here he collected the information regarding the districts and inhabitants of *Káttiawár*, which was published in the *Transactions* of the Literary Society of Bombay.

Two years after this time, or in A.D. 1816, a small force was sent into *Kach*, in order to compel the rulers of that country to desist from giving shelter to the banditti who infested the north-western frontier of the Bombay territories, or that of our allies. Our author was sent to conduct the political business of the expedition; and having done this successfully, so as to restore peace and order to the country, was appointed Resident at the court of the RÁO of *Kach*.

His exertions were now redoubled, to acquire information on the history and geography of *Sindh*; and considerable sums were expended by him in obtaining rare Persian works on this subject. Some of the more valuable of these were not to be found after his death, which happened in the thirty-fifth year of his age, on the 28th of April 1820, before he had obtained the full reward of his services, by acquiring that fame to which his labours are so justly entitled. The books that were missing had been probably purloined by some of his Muhammedan followers; as Capt. MCMURDO, when attacked with cholera, of which he died, was absent from his European friends, in the unfrequented district of *Wágar*.

Only two of his statistical or geographical Papers have been made

* The Committee of the Oriental Translation Fund have taken measures for procuring a translation of this Work; which will be a valuable addition to our knowledge of this country.—ED.

public; one of which was on *Káttiwár*, and the other on *Kach*: they were inserted in the *Transactions* of the Literary Society of Bombay. Besides these, he completed a Memoir on the Indus*, a statistical account of *Sindh*, and its history from the earliest times. His opinions in regard to the first of these subjects have been well stated in the biography to which I have already made reference; and, as they appear to be the deductions of one who possessed much knowledge and cautious investigation, I give them in Dr. McADAM's words. "His attention," says he, "was first attracted to the river Indus. His favourite view in this undertaking appeared to be, to refute those who, from etymological researches and analogies, have endeavoured to establish the locality of places celebrated in ancient history. How far he would have succeeded in his attempt, it is impossible to say; but there is little doubt that he would have proved some places, to which Dr. VINCENT ascribes very high antiquity, to be of comparatively modern origin; while, from the great changes he would have shewn to have taken place, within the last thousand years, in the course of the river as it approaches the south, he would have established the unsatisfactory nature of all inquiries regarding the situation of such places as are mentioned by ancient writers." In a short account of this river, written prior, as would appear, to a more enlarged view of its various changes, from *Bhakar* to the sea, we are told, that "it was drawn up from the information of pilots in the coasting-trade, and, in one or two instances, from personal inspection." But, with that caution and diffidence, characteristic of the author's disposition, he afterwards remarks, that "it is proper to premise that the statements, although they correspond with the actual situation of the river this last year, may be found to differ materially after the floods of the present year shall have subsided."

In his history of *Sindh*, after briefly quoting the Muhammedan writers who notice the settlement of a Greek colony in the country, he proceeds to detail its first conquest by the soldiers of Islam, about A.H. 93 (A.D. 712). The Muhammedans, on this occasion, were conducted into the country by MUHAMMED-BIN-KÁSİM, who took its capital, *Nirvan-Kót*; when the reigning *Rájá*, DAHIR-SINHA, was killed in battle. The Persian history of Mr MAÁSAM, before quoted, gives a detailed account of this conquest; and Captain McMURDO, in compiling from it, used the materials judiciously. An account of the origin of the *Súmrahs*, who usurped the power in *Sindh*, next follows; but in this, our author has not pursued the subject with his usual felicity of research; and, from his ignorance as to whence they came, has erred widely in his chronology. Neither he nor FERISHTA appear to have been aware, that this tribe came into *Sindh* from *Serumenrai*, a city of Arabian Irák, founded

* Inserted in the present Number of the Journal, pp. 20—44.

in A. H. 218 (A. D. 833), by the KHÁLIF MUTÁSSAM BILLAH, eighth of the *Abassides*. His Turkish and Tartar slaves had become troublesome to the inhabitants of Bághdád, and for them was founded *Serumenrai*, or *Saumrah*; from whence, in A. D. 842, the KHÁLIF WATHEK sent a person to examine and report on the rampart of MAJUI and YAJUI. Such were the ancestors of the *Súmrahs* of *Sindh*, who came into the country with TAMÍN ANSÁRI, when appointed to its government. To them succeeded the *Sunmas*, or dynasty of *Jams*, regarding whom our author has not added much to our knowledge beyond that which may be gathered from FERISHTA. They obtained power about the beginning of the fourteenth century, and lost it about the beginning of the sixteenth. The families of *Kálhora*, and the present *Tálpuras*, were the next native sovereigns of *Sindh*; and, in detailing their history, our author travels over almost untrodden ground.

Such are the labours of one who, through the greater part of his career in India, was actively in the field with military detachments, or busied in political discussions. He has left no mean memorial of his industry; and those who imitate his example may be proud to emulate, if they cannot surpass, his excellence. However small or unimportant may appear the information, in regard to India, which individuals have occasional opportunities of collecting, it is still adding to our knowledge of a great and interesting country, where there is yet a wide field for literary and scientific research; though much has been already effected through the exertions of public-spirited associations, such as have been lately formed in that quarter. Many, such as Captain MCMURDO, and particularly the junior members of that profession of which he was so great an ornament, only require that their minds be directed in the proper channel to worthy subjects for their industry. The little Tract, containing the *desiderata* required in regard to India, and published by this Society, is not sufficiently well known in that country; and no better method for directing the attention of the East-India Company's servants to the history, geography, statistics, and resources of that quarter of the globe, could be adopted, than that of giving it a more extensive circulation.

If called on to look at Captain MCMURDO's private life, we find him to have been contented, cheerful, and serene; beloved in public; and the general adviser and friend of the native population, among whom he resided. Generous to an extent that, in the East, is deemed an indication of a great mind or nobleness of disposition, he was held in great esteem by all the natives, and was on all occasions chosen the arbiter of their disputes, and their counsellor in all difficulties. Besides Hindústáni and Persian, he spoke Gujarátí fluently, and had some knowledge of the dialect of *Sindh*.

ART. XIII. — *Biographical Sketch of M. ALEXANDER CSOMA KÖRÖSI, the Hungarian Traveller; extracted from a Letter addressed by that Gentleman to Capt. C. P. KENNEDY, of the Hon. East-India Company's Service, Assistant to the Political Resident at Dehli, &c. Communicated by CHARLES ELLIOTT, Esq., M.R.A.S., of the Hon. East-India Company's Civil Service, late Political Resident at Dehli, &c. &c.*

Read April 19th, 1834.

I AM a native of the *Siculian* nation (a tribe of those Hungarians who settled in ancient *Dacia* in the 4th century of the Christian era), in the great principality of Transylvania, subject to his Imperial Majesty the EMPEROR of AUSTRIA.

Having finished my philological and theological studies in the Bethlem College at Novo Enyed, in the course of three years (from the 1st of August 1815, to the 5th of September 1818), I visited Germany; and, by his Imperial Majesty's permission, I attended several lectures in the University of Göttingen, from the 11th of April 1816, to the end of July 1818; where, on my application to the Government of Hanover, I was also favoured, for one year, with a *libera mensa regia*.

As in Transylvania there are no Slavonic people, and the learned men of that country are generally unacquainted with that language—although it would be necessary for consulting Slavonic authors on the ancient history of the Hungarians, who are surrounded on all parts by nations of Slavonic extraction, after being acquainted with several ancient and modern languages—I was desirous to learn the Slavonic also. For this purpose, after my return from Germany, I went to Temeswar, in Lower Hungary; where, from the 20th of February to the 1st of November 1819, I was occupied with this language; making also a journey to Agram, in Croatia, for the acquirement of the different dialects.

Among other liberal pursuits, my favourite studies were, Philology, Geography, and History. Although my ecclesiastical studies had prepared me for an honourable employment in my native country, yet my inclination for the studies before mentioned induced me to seek a wider field for their further cultivation. As my parents were dead, and my only brother did not want my assistance, I resolved to leave my native country, and to come towards the East; and, by some means or other procuring subsistence, to devote my whole life to researches which may be afterwards useful in general to the learned world of Europe, and, in particular, may illustrate some obscure facts in ancient history. But, as I could not hope to obtain, for this purpose, an Imperial Pass-

port, I did not ask for it. I obtained a printed Hungarian passport at Novo Enyed, to come on some pretended business to Bucharest in Valachia; and having caused it to be signed by the General commanding in Hermanstadt, on the last day of November 1819, passing the frontier mountains, I entered Valachia. My intention in going to Bucharest was, after acquiring some knowledge of the Turkish language, to proceed to Constantinople.

There was no opportunity for my instruction; nor could I procure any means to go direct to Constantinople: therefore, on the 1st of January 1820, I left Bucharest, and, passing the Danube by Rutchuk on the 3d, I travelled with some Bulgarians, who, having brought cotton from Macedonia to that place, returned with unladen horses. After travelling eight days, in rapid marches, we reached Sôphia, the capital of Bulgaria; whence, with other Bulgarians, I came in five days to Philippopolis in Romania or Thrace. I now wished to proceed by Adrianople to Constantinople; but the plague in that place forced me to descend to Enos, on the coast of the Archipelago. Leaving that place on the 7th of February, I passed, in a Greek ship, by Chios and Rhodes; and on the last day of the month I arrived at Alexandria in Egypt. My plan was, to stop for a certain time either at Alexandria or in Caïro, and to improve myself in the Arabic, with which I was acquainted in Europe; but on a sudden irruption of the plague, I left Egypt; and proceeding in a Syrian ship, I came to Larnica in Cyprus; thence to Sidon, Bairuth, and then, in another vessel, to Tripoli and Ladakia; whence, travelling on foot, on the 13th of April, 1820, I reached Aleppo in Syria. On the 19th of May 1820, I left Aleppo, and travelling with different caravans from various places, in an Asiatic dress, on foot, by Urfa and Alardin, to Músál; whence proceeding by water on a raft, I reached Bághdád on the 22d of July 1820. Hence, in August, I addressed a letter, written in Latin, to Mr. RICH, the English Resident, (who was at that time in Kúrdistán, about eight days' journey from Bághdád,) giving him intelligence of my arrival, and begging his protection. His Secretary, Mr. BELLINO, assisted me with a dress, and with some money, through his friend Mr. ANTONY SWOBADA, a native of Hungary, with whom I was then lodging, and to whom I was also recommended from Aleppo. I left Bághdád on the 4th of September 1820; and travelling in European costume, on horseback, with a caravan, passing by Kermánsháh (where, in the service of MUHAMMED ALÍ MÍRZA, the eldest son of FATEH ALÍ SHÁH, King of Persia, were several European Military Officers) and Hamadán, on the 14th of October, 1820, I arrived at Tehrán, the present capital of Persia.

On my arrival, I found no Europeans in Tehrán; but in the English Residency a Persian servant received me with kindness, gave me lodging, and such things as I required. On the 8th of November

1820, in a letter written in English to Mr. HENRY WILLOCK*, on his return from Tauris (or Tabriz), I represented to him my situation; and, acquainting him with my circumstances and intentions, I begged assistance from him also. I am infinitely indebted to Messrs. HENRY and GEORGE WILLOCK, for their kind reception and generosity at my departure. By their complaisance, I sojourned four months at the capital of Persia, became acquainted, grammatically, with the Persian, improved a little in English, perused several disquisitions suited to the purposes I had in view, and examined many silver coins of the Parthian dynasty. When I left Tehrán, I left also the European dress, and took the Persian. I deposited here all my books and papers; among others, my testimonial from the University of Göttingen, my passport from Transylvania, and a certificate in Slavonic of my progress in that language. I gave also to these gentlemen a letter, written in Hungarian, addressed to Novo Enyed in Transylvania, to Mr. JOSEPH KORATS, Professor of Mathematics and Physics, with my humblest request, in case I should die or perish on my road to Bôkhára, to be transmitted.—Mr. WILLOCK favoured me with Johnson's Dictionary in miniature; and I travelled hereafter as an Armenian.

The 1st of March, 1821, I bade adieu to my noble benefactors; and, the 18th of April, arrived at Meshed, in Khorasán. On account of warlike disturbances in the neighbouring country, it was the 20th of October ere I could leave that place to proceed with security; and on the 18th of November I safely reached Bôkhára: but, affrighted by frequent exaggerated reports of the approach of a numerous Russian army, after a residence of five days, I left Bôkhára, where I had intended to pass the winter; and with a caravan I came to Balkh, Kalún, and thence, by Bámián, on the 6th of January 1822, I arrived at Kábúl.

As that was not a place for my purpose, and being informed by the Armenians that two European gentlemen were with MUHAMMED AZÍM KHA'N, between Kabúl and Pesháwar, and at the same time finding an opportunity to travel securely with a caravan, I left Kabúl on the 19th of January, and came towards Pesháwar. At Díka, on the 26th of January, I met two French gentlemen, Messrs. ALLARD and VENTURA, whom afterwards I accompanied to Lahore; because it was not the proper season to go to Kashmír, and to cross the mountains to Thibet. We arrived at Lahore on the 11th of March 1822; and on the 23d of the same month, I left it; and, going by Amritsir and Jumnú, I reached Kashmír on the 17th of April, where I stopped (waiting for the proper season and companions) till the 9th of May; when leaving that place, and travelling with four other persons, on the 9th June I arrived at Léh,

* Now Sir HENRY WILLOCK, K.L.S.

the capital of Ladákh : but I ascertained that the road to go to Yarkand was very difficult, expensive, and dangerous for a Christian ; therefore, after a sojourn of twenty-five days, I resolved to return to Lahore.

I was on my return near the frontier of Kashmír, when, on the 16th of July 1822, I was agreeably surprised to find Mr. MOORCROFT at Himbáp. He was alone : I acquainted him with all my circumstances and designs, and, by his permission, remained with him. I accompanied him on his return to Léh, where we arrived on the 26th of August. In September, after Mr. TREBECK's arrival from Pítí, Mr. MOORCROFT gave me to peruse the large volume of the "Alphabetum Tibetanum," wherein I found much respecting Tibet and the Tibetan literature ; and being desirous to be acquainted with the structure of this curious tongue (at the departure of Mr. MOORCROFT from Léh, to proceed to Kashmír, in the last days of September), I begged leave to remain with Mr. TREBECK, who obtained for me the conversation and instruction of an intelligent person, who was well acquainted with the Tibetan and Persian languages ; and by this means I obtained considerable insight into the Tibetan.

At Mr. MOORCROFT's request, before his departure, I translated into Latin a letter written in the Russian character and language (procured by MÍR IZZAT ALLÁH, of Dehlí, the companion of Mr. MOORCROFT), dated Petersburg, the 17th of January 1820, and addressed to the Chief Prince of the Panjâb, RANAJÍT SING ; which, as Mr. MOORCROFT informed me, after his arrival at Kashmír, he sent to Calcutta.

During the winter in Kashmír, after my return with Mr. TREBECK, considering what I had read and learned on the Tibetan language, I became desirous to apply myself to it, and to learn it grammatically, so as to penetrate into those numerous and highly interesting volumes which are to be found in every large monastery. I communicated my ideas respecting this matter to Mr. MOORCROFT ; who, after mature consideration, gave me his approbation, favoured me with money for my necessary subsistence, and permitted me to return to Ladákh : nay, he recommended me to the chief officer at Léh, and to the LÁMÁ of *Yanglaia Zanskar*. Being prepared for the journey, I left Kashmír on the 2d of May 1823, after having passed there five months with Mr. MOORCROFT.

After my return to Ladákh, I arrived at Léh on the 1st of June 1823, and delivered Mr. MOORCROFT's and MÍR IZZAT ALLÁH's letters and presents to the KALÚN. This prime minister recommended me in a letter to the LÁMÁ of *Yangla* ; gave me a passport ; and favoured me with eight pounds of tea. From Léh, travelling in a south-westerly direction, I arrived on the ninth day at *Yangla* ; and from the 20th of

June 1823, to the 22d of October 1824, I sojourned in *Zanskár* (the most south-western province of *Ladákh*), where I applied myself to the Tibetan literature, assisted by the *LÁMÁ*.

During my residence in *Zanskár*, by the able assistance of that intelligent man, I learned the language grammatically; and became acquainted with many literary treasures shut up in three hundred and twenty large printed volumes, which are the basis of all Tibetan learning and religion: these volumes, divided into two classes, and each class containing other subdivisions, are all taken from Indian Sanskrit, and were translated into Tibetan. I caused to be copied the contents of these immense works and treatises, in the same order as they stand in the printed indices. Each work or treatise begins with the title in Sanskrit and Tibetan, and ends with the names of the authors, translators, and place where the author wrote, or the translation was performed. As there are several collections of Sanskrit and Tibetan words, among my other Tibetan writings, I brought with me a copy of the largest, taken out of one of the above-mentioned volumes, consisting of one hundred and fifty-four leaves, every page of six lines.

As I could not remain longer in that country with advantage to myself, I left it; having agreed with the *LÁMÁ* to pass the winter of 1824-5 with him at *Súltánpúr* in *Kúlú* (whereto his relations, also the wives of two chiefs of *Salúb*, commonly descend for every winter, and whom he was desirous to visit there,) and to arrange the collected materials for a vocabulary in Tibetan and English. The *LÁMÁ* was detained by some business, and was prevented leaving *Zanskár*.

As the winter was daily approaching, by his counsel I continued my march, to pass the snowy mountains before the passage would be obstructed by any heavy fall of snow; and I arrived at *Súltánpúr*, in *Kúlú*, without any danger; and from thence passing by *Mandí*, *Sukédhí*, and *Biláspú*, on the 26th of November of the last year I reached *Sabathú*. On my arrival, I expected the *LÁMÁ* would follow me in about ten days: he came not; and at present I have no hope he will join me, as the pass in the *Himaláya* is now closed against him.

At my first entrance to the British Indian territory, I was fully persuaded I should be received as a friend by the Government; because I supposed that my name, my purpose, and engagement for searching after Tibetan literature, were well known, in consequence of Mr. MOORCROFT's introduction; to whom, before my return to Tibet in the last half of April 1823, when I was in Kashmír, on his writing and recommending me to the Secretary of the ASIATIC SOCIETY in Calcutta, and requesting him also to forward me some compendious works on the stated subjects, I promised, by my hand-writing in the same letter, that

I would stand faithful to my engagement to study, and to be diligent in my researches.

I think I have given an intelligible account of my history and past proceedings. Now, in the following points, viz. respecting my objects and plans for the future, as also the length to which I purpose to carry my travels and researches, I beg leave to add, the civilized and learned world is indebted to Great Britain in many respects for useful discoveries, inventions, and improvements in arts and sciences: but there is yet in Asia a vast *terra incognita* of Oriental literature. If the ASIATIC SOCIETY of Calcutta would engage for the illuminating the map of this *terra incognita*, (as in the last four years of my travelling in Asia I depended for my necessary subsistence entirely upon British generosity,) I shall be happy if I can serve that Honourable Society with the first sketches of my research. If this should not meet with the approbation of Government, I beg to be allowed to return to Mr. MOORCROFT, to whose liberality and kindness I am at present entirely indebted for my subsistence; or, if it pleases the Governor-General of India, that I shall be permitted to remain under your protection until my patron's return from his present tour to Bôkhâra.

After my arrival at this place, notwithstanding the kind reception and civil treatment with which I was honoured, I passed my time (although not without doubt of a favourable answer to your report, yet) with great tranquillity, till the 23d instant; when, on your communication of the Government's resolution on the report of my arrival, I was deeply affected, and not a little troubled in mind; fearing that I was likely to be frustrated in my plans. I have now endeavoured to recollect and to arrange my ideas, as well as my knowledge of the English language will admit; and I humbly beseech you to receive these sincere accounts of my circumstances, and that you will be pleased to forward them, for the better information and satisfaction of his Excellency the Governor-General in Council, and with my humblest acknowledgments for his Lordship's regard respecting the manner in which I should be treated.

I beg to apologize for my tardiness in writing, for the rudeness of my calligraphy, and for any unpolite expressions which I may have used.

(Signed) ALEXANDER CSOMA KÖRÖSI.

Sabat'hú, Jan. 28th, 1825.

[Since the above date, M. KÖRÖSI has been residing in Calcutta, under the auspices of the ASIATIC SOCIETY there; to whom he has communicated much novel and valuable information on the literature of Tibet.—ED.]

ART. XIV.—*Notice of the Circumstances attending the Assassination of Professor SCHULTZ, while visiting Kurdistán in the Year 1829: in a Letter from Major Sir HENRY WILLOCK, K.L.S. M.R.A.S. &c. &c. to Captain HARKNESS, Secretary R.A.S.*

Read March 15th, 1834.

I AM possessed of particulars relating to the untimely end of a very zealous traveller in Persia, a native of Hesse; who was murdered in Kurdistán, during the autumn of 1829. He has not lived to reap the fruit of his exertions, neither have his notes and observations yet met the public eye.

The deceased has strong claims on the commiseration and sympathy of the Royal Asiatic Society; inasmuch as he was a fellow-labourer in the desire to promulgate a better knowledge of Asia to his brethren in Europe; and, with this view, I shall offer no apology for directing attention to the merits of a distinguished foreigner, who has established a title to public respect and consideration.

M. SCHULTZ was deputed by the French Government to make scientific researches in Persia, and to examine the antiquities of the country. He reached Tabríz in the beginning of 1829; and remained there eight months, to improve his acquaintance with the habits of the people, and his knowledge of the Persian and Turkish languages.

Learned, and particularly well versed in the ancient history of the East, he was a person eminently qualified for the execution of the duties he had undertaken.

His zeal led him to visit unfrequented countries; and the danger which necessarily attends such enterprises gave additional excitement to this great impulse of his mind.

The quarter of Kurdistán lying south of Aromea is, perhaps, as little known as the most remote and inaccessible parts of Asia; and was, therefore, an object of peculiar interest with Professor SCHULTZ. He was strongly advised, by such of his English friends whose experience enabled them duly to appreciate the danger and difficulty of the undertaking, to relinquish his favourite scheme of penetrating into this unexplored region; and, at all events, not to prosecute such an intention, unless it were sanctioned by the approbation of the Governor of Aromea.

ASKÁR KHÁN (formerly ambassador to France during the reign of NAPOLEON) happened to be the officiating authority on that part of the Persian frontier; and he strongly urged Professor SCHULTZ not to trust himself amongst a people over whom the Prince Royal had no controul; and distinctly stated, that he could not be answerable for his safety.

Unfortunately, such sentiments rather tended to kindle, than to allay the Professor's zeal.

M. SCHULTZ quitted the Persian frontier, in the month of November, 1829, never to return.

Albágh, a mountainous district of Kúrdistán, borders, to the north, on the Persian province of Aromea; and is connected, to the south and south-west, with Diarbekr and Ván. The predominant population of this range are Muhammedan Kúrds, of the Súní sect. Amongst them are settled a considerable family of Christians, of the Nestorian creed, governed by a spiritual and temporal Chief of their own persuasion, who assumes the title of *Malik*. With this interesting colony, which is tributary and subject to the Khán of the *Hirkí* and *Hirkári* Kúrds, M. SCHULTZ commenced; but the notes and observations he made on this tour were lost, and have never been recovered. These Kúrds, profiting by the natural defences and difficult approach of their country, have remained independent, alternately shewing the semblance of a recognition of sovereignty to the Persians or Turks, as symptoms of attack have been manifested by either of these Powers. The Khán has but a limited general sway over the population; who, jealous of any encroachment on their liberty, regard him rather as an elder, than as an absolute prince.

The watchful habits of a community surrounded by powerful neighbours, together with a certain hardihood which generally characterizes mountaineers, have stamped on this people the imputation of ferocity, and which the late act proves was not unmerited. However, as their necessities lead them to the disposal of the produce of their soil, and to the exchange of commodities, at Aromea; and therefore impose a certain degree of restraint on their conduct, and induce them to a respectful observance of such suggestions on the part of the Prince Royal of Persia as do not infringe on their independence; Professor SCHULTZ imagined that a recommendation from His Royal Highness, with which he was provided, would ensure his safety, and probably obtain civilities and attentions from the Chief.

Two non-commissioned officers of the regular army of ABBÁS MÍRZA, natives of Aromea, formed a part of the suite of M. SCHULTZ. They had on many occasions visited the country, and served as guides. Thus he appeared as travelling under the particular patronage and protection of His Royal Highness; but, unhappily, the very precautions which the Professor took to secure good treatment occasioned his destruction.

Barbarous and savage nations cannot be brought to comprehend that men in easy circumstances quit the comfort and luxuries of their homes, to encounter fatigue, hardship, and danger, in the acquirement of novel information: and as M. SCHULTZ's inquiries aimed at a knowledge of the resources of the country, and led him to an examination of the ores

and the natural properties of the soil, it was conceived that his investigations were made with sinister intent, at the instigation of the Prince Royal: and the Professor's motives being thus misinterpreted, this jealous and suspicious people considered that their own security might be compromised by a communication to the Persians of the knowledge he had acquired.

The Kúrdish Chief received M. SCHULTZ with great hospitality and kindness, at *Jowal Mulik*, the capital of the district. He professed to encourage and assist his researches, and at the same time planned his destruction.

The dangers of the road were magnified; and, on the plea of doing honour to a distinguished guest, an escort was appointed for his security, who too faithfully executed the secret orders they had received to massacre him.

The deed was effected in a retired spot, to which he had been attracted under the expectation of seeing some interesting remains of antiquity. The Professor was shot in the back, and his followers were also killed. The baggage, from which he had been designedly separated, went, by a direct route, to a fortress called *Bash Kullá*, where such of his servants as accompanied it were put to death. Amongst the victims were the officers of the Prince Royal. The party thus sacrificed consisted of seven or eight persons.

Some Armenian peasants, who were employed to inter the bodies, communicated the intelligence to a priest of their own persuasion on the Persian frontier; and thus we were made acquainted with these melancholy details.

M. SCHULTZ, on leaving Aromea, had sent his baggage to Salmas, a district of Persia, lying west of the lake of Aromea; by which route it was his intention to have returned from Kúrdistán.

There is every reason to suppose that the papers and notes of M. SCHULTZ, taken previously to his excursion into Kúrdistán, have been saved.

The Prince Royal of Persia, on being informed of the fate of the Professor, immediately sent a threatening message to the Khán of Albágh; who restored the horses and arms of the deceased, and stated that he had been killed by robbers. It was the professed intention of his Royal Highness to have avenged the murder in the summer of 1830. The appearance of plague and pestilence in the province of Azerbiján, and subsequent political occurrences of importance, prevented the execution of his design.

Agreeably to the direction of Count GUILLEMINOT, the effects of Professor SCHULTZ were sent, by the British Authority at Tabríz, to the French Embassy at Constantinople.

ART. XV. — *Biographical Sketches of Dekkan Poets; being Memoirs of the Lives of several eminent Bards, both ancient and modern, who have flourished in different Provinces of the Indian Peninsula; compiled from Authentic Documents, by* CAVELLY VENKATA RAMASWAMI, *late Head Translator and Pundit in the Literary and Antiquarian Department, Calcutta.* 8vo. Calcutta, 1829. pp.xx. and 164.

THE work of which the title is copied above at full length, is a specimen of the class which this department of the Journal of the ROYAL ASIATIC SOCIETY was designed to make more extensively known. It has of late years become not unusual for natives of India to publish literary works in the English language; and the practice would, it is thought, become much more common, were greater extension given to the—at present—very limited sphere in which they are known. In the hope of promoting an object so desirable, in every point of view, as the cultivation of the English language among the natives of the immense possessions in the East subjected to British sway, and to encourage the publication in that language, by themselves, of their literary labours in every department, it has been determined to devote a space in this Journal, in which analyses of such works shall be inserted, and their existence and nature thus become speedily and widely understood.

The materials for these biographical sketches were procured, as the author states in his dedication to Lord WILLIAM BENTINCK, while he was in the service of the late Colonel MACKENZIE, when that officer was engaged in investigating the history and antiquities of Southern India*. They are introduced by a preface, which commences as follows:—

“According to Aristotle, all poetry consists in imitation; and if we allow the remarks of Hermogenes to be true, that whatever is delightful to the senses produces the beautiful, we could not pitch on a spot of the world more abundant in natural objects to excite poetic effusions, than the Peninsula of India, where the face of nature is furnished with features that strike the imagination with scenes, the most sublime, imposing, and delightful, so as to raise all human powers of fancy to an elevation that exalts them to the very sublime and beautiful: there have, consequently, been several very eminent bards, who have flourished at different periods in India.”

The author proceeds to observe, that, according to Hindú accounts, the ancient legislators, MENU and others, have included poets among the *Sapta Anga*, or “seven appendages” requisite to the courts of all legal monarchs; and it is also affirmed, that poetry is innate, and not to

* See page 162.

be acquired: astrologers assert, that mankind obtain this art by a fortunate influence of the planets Jupiter and Venus.

The ancient kings of the north of India were great patrons of poets; although in the remote ages, here referred to, poems were much less artificially constructed than in later times, when the greater number of poets caused these effusions to be less esteemed by patrons, who were taught to expect such panegyrics as a matter of course. The former practice was kept up by the princes of the lunar race, as PURURA and others, until the solar and lunar races became extinct in the person of NANDA; whose fall is commemorated in the drama entitled *Mudra Rakshasa*, or "The Signet of RAKSHASA," a minister of CHANDRAGUPTA; which has been translated by Professor WILSON*.

The arts and sciences were introduced into the Dekkan, from the north of India, at a very early period; and Sanskrit poetry consequently flourished in various provinces, until the vernacular dialects were also generally employed for productions of that nature; which gave rise to a verse, in Sanskrit, implying, "that poems in the language of the gods (Sanskrit) were, like the wild cows, very rare, and only to be found in forests and mountains; while those in the vernacular languages are, like hogs, to be found at every door."

The author proceeds to notice the principal poets who have written in the Telúgú, Mahratta, and other dialects of the Sanskrit, spoken in the Southern Peninsula; and then concludes his Introduction as follows:—"The manner in which I have executed the task I had undertaken, I leave an enlightened public to judge; well knowing they will not expect well-turned periods, or elegance of diction, from the pen of a native. Some typographical errors will be found in the work, which my harassed state of mind has prevented me correcting; and I implore the indulgence of the public towards a native who has endeavoured to merit approbation."

"BHASKAR ACHARI.

"Was a Brahmin astronomer, and inhabitant of Beder, a town in the Nizam's dominions. He studied arithmetic, astronomy, and astrology, from his infancy, with such diligence and profit, that he was at last

* The author of this play is said by Professor WILSON to have been VISÁKHADATA, the son of PRIT'HU, entitled *Mahárájá*, and son of the Chief or *Sámanta*, VATESWARA DATTA: and although not very clear, it is not impossible that the sovereign of Ajmere, PRIT'HIRÁJA, is the person here alluded to under the name of PRIT'HU. According to the same authority, RAKSHASA was the minister, not of CHANDRAGUPTA, but of his enemy NANDA, the king of *Patalipura* or *Palibothra*.—ED.

enabled to compose treatises on those sciences. His work on arithmetic was called 'Bija Ganita.' He had no male issue, but only a daughter named Lilávati, who was herself childless. Bhaskara, in consequence, was resolved to perpetuate his daughter's name, by dedicating to her a book, which is one of the seven sorts of offsprings mentioned in Hindú texts: his work on arithmetic he inscribed to his daughter in A.S. 1036 (A.D. 1114), and the book was called Lilávati. After this, he composed a treatise of astrology, which was published in A.S. 1050 (A.D. 1128), and entitled 'Sidhanta-Siromani;' and shortly afterwards Bhaskar Achari died, at Beder, in the sixty-fifth year of his age."

" BHATTU MURTI.

"This poet was born in a village called Bhattu Palla, in the district Pulmendala; in the ceded districts. He was a distinguished orator, and possessed a critical knowledge of the Sanskrit and Telúgú dialects. As the poets of his time were greatly patronised by the sovereigns of various provinces, Bhattu Murti chiefly confined his labours to versification in the vernacular tongue; and the harmony of his numbers were so much admired, that he obtained a great many scholars, whom he made proficient in prosody. He, in course of time, proceeded to the court of Kristna Raya, who, admiring his talents, retained him as one of his eight celebrated bards: during the life-time of this monarch, he composed an epic poem, entitled 'Narasa Bhupalayam,' or the History of Narasa Bhupal, which was a work of great labour, and much admired by his contemporaries and by posterity. After the death of Kristna Royaloo, he wrote another epic poem, called 'Vasoo Charitra,' the subject of which is, 'The loves and nuptials of king Vasoo and the beautiful nymph Girikanika.'

"The following lines are taken from the second book of this poem; and are supposed to be spoken by Manjuvani, when she was deputed by her mistress Girikanika to Vasoo Rajah.

"O ruler of the world! thy presence bright
Fills each expanding heart with true delight
And joy; as when propitious Fortune pours
Unmeasured treasures down in golden showers;
Or when the moon, in plenitude array'd,
Shoots her bright splendours through the midnight shade,
Friend of the world! O powerful deity!
The effulgence of thy penetrating eye
Dispels the darkness, and the gloom profound,
Whose sable mantle covers us around.
Thy grateful presence, this auspicious day,
O king of kings! exiles each care away."

“The foregoing poem of the Vasoo Charitra was much admired by the contemporaries of Bhattu Murti; and became a model for after poets, who composed in the Telúgú language. Bhattu Murti was highly rewarded by Terumala Raya for this and other works that he composed at the command of that monarch; so that he passed his days in peace and happiness, until his death, which happened at his residence, in the sixtieth year of his age.”

“AGASTYAR.

“This was a celebrated Tamul poet. The learned Hindús in the south of India are in doubt whether he is to be identified with the celebrated Agastya Mahamuni, or is some other person sprung from the Sudra caste. He wrote a Tamul grammar, the first on that language that was ever written, and called it Agastya-Vyakaranam, which consists of five modes of Yalakanum, viz. Yaluttu, Chollu, Parulu, Appu, and Alankaru: he also composed several other works, on Hindú mythology, philosophy, medicine, alchemy, and on religious rites, and a formula of prayers. The remote age in which Agastyar lived has caused the materials to compile his biography to be very scanty, unless we give more heed than due to the legendary accounts handed down respecting him.”

“AVAYAR.

“This poetess was the daughter of a Bráhmín named Bhagavan, by a woman named Adi, of a low tribe. According to some legends, she and her brothers and sisters (namely, three males and four females) were the issues of Bráhma and Saraswati, when they were making a tour through different countries; and left by those deities at the doors of various individuals, who brought them up, and in whose tribes or caste they were admitted. Avayar excelled all her brothers and sisters in learning, although she was brought up by a Panakar (or servile caste) songster. She was contemporary with Kamban, the author of the Tamul Ramayana; and she employed her elegant pen on various subjects, such as astronomy, medicine, and geography: her works of the latter description are much admired. Avayar remained a virgin all her life; and died much admired for her talents in poetry, and arts and sciences.

“KAPILAR.

“This was one of the brothers of the before-mentioned poetess. Teruvallor is mentioned as his birth-place, which was in the Chola country. He was brought up a Bráhmín; and was educated in the Tamul language, which he very soon became master of. He composed

a work called Aghavar; which is a relation, in verse, of all the events of his own life, and that of his brothers and sisters, mentioning the places of their birth, and so forth.

“ TERUVALLUVOR.

“ This poet was another brother of Avayar, being, like them, exposed as soon as born, but brought up by the Pariars of Mailapur. When he arrived to the age of maturity, he proceeded to Madura, during the reign of Vamdasekhara; and overcame forty-nine learned professors, at the court of that king, in disputation. He was admitted to the Tamil College, notwithstanding his low birth. He composed a work entitled Teruvalluvar Koral, which consists of a series of stanzas of a didactic character, on the different grades and conditions of human life. This work is in great repute all over the south of India, and is reckoned one of the best compositions extant in the high Tamil; and a translation of it into English was made by the late Mr. F. Ellis. This poet was called Teruvalluvor, as he was reared up by Valluvar.

“ ADHIKANAN.

“ This was also another brother of Avayar. He was so fortunate as to be brought up by a prince, and was consequently admitted into the kingly tribe. He wrote numerous poems on various subjects.

“ UPPAGA.

“ This poetess and the two following were sisters to Avayar. She was born at Utakadu in the Arcot district, and was brought up by a washerwoman. She wrote a work on morality, entitled Nili Patal.

“ MUREGA.

“ Was born at Kaveripatam, in the Chola country. She was reared up by a toddy-woman, and wrote a few poems on miscellaneous subjects.

“ VALLY.

“ Was born on the hill country, and was adopted and brought up by people of the Karawar tribe. She wrote numerous poems.”

“ CAVELLY VENKATA BORIAH.

“ This poet was born in A.D. 1776, at Ellore, a fortified town in the Northern Sircars; he was of a respectable tribe of Bráhmíns, being the son of Cavelly Venkata Soobayah, who was lineally descended from a branch of the Arvela Niyogi Bráhmíns, who were hereditary ministers and ambassadors of the Vijaynagur sovereigns. Cavelly Venkata Boriah was

educated at a private school at Ellore, until ten years of age ; when he left it, and began to study Sanskrit poetry ; and possessed such a quick genius, that in the course of five or six months he was enabled to make verses himself, which were much admired for their elegance. As his elder brothers held situations of confidence and trust in the Hon. Company's service, Boriah was determined to qualify himself for such appointments ; and consequently began to study the Persian language very intently, as also the Hindústáni ; and had for a tutor the venerable Khasi or Jagerdar of the village of Cotture, which is situated two miles east of Ellore : he soon perfected himself in those languages. When about fourteen years of age, he went to a school kept by a Mr. Morgan, at Masulipatam ; after leaving which, he was so fortunate as to experience the patronage and friendship of Colonel Pearce, who commanded a battalion of Native Infantry at Ellore. During his leisure hours, he read Telúgú poetry and grammar, and particularly the works of the celebrated Attalure Papiah. Boriah was apprenticed in the office of the military paymaster at Masulipatam, and in a short time got well acquainted with the whole details of the office ; and was deputed several times to pay the detachments at Ongole, Mangala, Condapelly, &c. He was, at eighteen years of age, employed by Mr. Dent, as a writer at Madavopalam ; but being recalled by his old employer, he returned to Masulipatam, where he was engaged as a head writer, at the request of his eldest brother, Narainappa, head translator to Lieut. Maekenzie of the Engineers, afterwards Surveyor-General of India, who was then surveying the Nizam's dominions. This officer, in a letter to Sir Alexander Johnston, makes honorable mention of the subject of this biography, as will be seen from the following extracts from the letter in question :—‘ The connection then formed with one person, a native, and a Bráhmín (the lamented V.C. Boriah, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all sects and all tribes to the course of inquiry followed in his surveys), was the first step of my introduction into the portal of Indian knowledge. Devoid of any knowledge of the languages myself, I owe to the happy genius of this individual the encouragement and the means of obtaining what I had so long sought. On the reduction of Seringapatam, not one of our people could translate from the Canarese alone : at present we have translations made, not only from the modern characters, but the more obscure, I had almost said obsolete, characters of the Sassanums (or inscriptions) in Canarese and Tamil ; besides what have been made from the Sanskrit ; of which, in my first years in India, I could scarcely obtain any information. From the moment the talents of the lamented Boriah were applied, a new avenue to Hindú knowledge was

opened ; and though I was deprived of him at an early age, his example and instructions were so happily followed up by his brethren and disciples, that an establishment was gradually formed, by which the whole of our provinces might be analyzed, on the method thus fortuitously began and successfully followed.’ Boriah was deputed by his master to collect information useful for the office ; and the sagacity and diligence he displayed, to collect materials, and in making researches, obtained the unqualified approbation of his employer ; and the result of his labours was such as materially to promote the interest of the Hon. Company. The service was very arduous, for Boriah had to traverse dreary woods and lofty mountains about Srisale. While on this survey, Colonel Mackenzie was appointed Engineer to the expedition against Manilla, and Boriah was obliged to return to his home, While on the way from Hyderabad to Madras, he kept a correct journal, and wrote some poems in Sanskrit and Telúgú : he likewise collected a great many literary materials, to elucidate the history of India. While at Ellore, he displayed his skill in mechanism, and knowledge in the arts and sciences ; and obtained the admiration of his townsfolds, who highly esteemed him on account of his sweet temper and unimpeachable character. When his employer returned to the Peninsula from the expedition, Boriah accompanied him to the survey they had been formerly employed upon.

“ In the year 1798, Boriah accompanied his master in the campaign against Tippú Sultan ; and kept a poetical journal of the route till he reached Gadewa, a petty zemindary in the Nizam’s dominions. It happened once, that his employer’s official papers were plundered by marauders of that zemindary, and Boriah was deputed to recover them. In endeavouring to do this, he was confined in prison, and denied food by the zemindar, and very harshly treated at first ; but owing to his conciliatory behaviour, and some affecting poetry that he composed, he was able to soften the obdurate heart of that chieftain, so that he not only regained his master’s property, but received, besides, some presents on his own account. After this he joined Colonel Mackenzie, whom he accompanied to Seringapatam : he was present at the storming and capture of that fortress, and described all the incidents attending it in animated versification : the planting of the British colours on the ramparts was excellently described. Boriah was well rewarded by his master for this performance. Colonel Mackenzie was, shortly after the fall of Tippú Sultan, appointed as superintendant of the Mysore survey ; and Boriah attended his master to Chittledroog, by the route of Bangalore, Nijagall, and Sira. He was eminently useful in making arrangements to procure useful information connected with the service, so as to promote con-

siderably the interest of the Honourable Company, and procure for his employer an extensive body of literary materials to elucidate the history of the Southern Peninsula. When the Maharata chief Doondea was captured at Harihar, by the detachment under Sir Arthur Wellesley, in 1800, Boriah wrote a poem on that occasion: after this the poet composed a piece of a hundred stanzas on a prophet, which brought that holy man's name into increased celebrity. Another work was also written by Boriah, intitled 'Sreranga Rájá Charitu,' containing the genealogy of the Srirangapatam sovereigns, from the foundation of Umattore, giving a description of the ancient ruins of the former city, where the Yadava princes ruled and became powerful. When the army broke up from before Seringapatam, he marched about with detachments through different parts of the ceded districts and Mysore dominions, and was highly noticed by Gen. Campbell, Col. Munro, and other officers of distinction, as well as by the Mysore dewan. By the directions of his master, Boriah acquired perfect knowledge of mathematics, geometry, astronomy, geography, and other sciences, both according to the European and Hindú methods; and his memory was so tenacious, that he soon acquired a proficiency in different native languages. He could draw very neatly, and constructed maps that were excessively admired by his master.

"He discovered various ancient coins; and made fac-similes of inscriptions in different obsolete characters. When he deciphered the Hala Kanada characters, inscribed on a tablet found at Dodare, which is now deposited in the Museum of the Asiatic Society, his master was highly gratified, and put his name on it.

"Colonel Mackenzie having been ordered by the Government of Fort St. George to return to Madras on public business, Boriah accompanied him in 1801; and was employed two years at that Presidency, in translating books and valuable manuscripts and documents. In the twenty-sixth year of his age, Boriah was unfortunately attacked by apoplexy, which terminated in his premature death in 1803. His master ordered a monument to be erected to his memory, with a suitable inscription, on the sea-shore, which is still standing. At the age of twelve years he had married the younger sister of Venkatachellum, zemindar of Kasemicota district, and left issue an only daughter; and died universally regretted, on account of his public and private virtues."

NEW PUBLICATIONS.

Illustrations of the Sacred Scriptures, collected from the Customs, Manners, Rites, Superstitions, Traditions, Parabolical and Proverbial Forms of Speech, Climate, Works of Art, and Literature of the Hindús, during a Residence in the East of nearly Fourteen Years.
By the Rev. JOSEPH ROBERTS, C. M. R. A. S. &c. &c.

THIS work is intended to supply what has long been felt as an important desideratum in Biblical Literature; for, notwithstanding the excellent works formerly compiled with similar views to the present, the improved and widely-extended state of our knowledge of the natives of the East, and the various countries which they inhabit, furnishes ample ground for an accurate and attentive observer to produce a body of additional "Illustrations of the Scriptures," which will be not inferior to those which have preceded them, either in interest or instruction.

The plan adopted by Mr. Roberts, is that of arranging his materials in the order of the books, chapters, and verses of the Bible; thus furnishing satisfactory explanations of very many difficult and obscure passages of the Sacred Writings: and from Mr. Roberts's opportunities of observation during the period he has been engaged as a Missionary in Ceylon, there is every reason to believe that the work will be ably and satisfactorily executed.

Essay on the Architecture of the Hindús. By RÁM RÁZ, Native Judge and Magistrate at Bangalore, Corresponding Member of the Royal Asiatic Society of Great Britain and Ireland. With Forty-eight Plates. 4to. London. Published for the Royal Asiatic Society, by J. W. Parker. 1834.

THE author of this Essay, now unfortunately deceased, commences with some account of the various original MS. treatises on Architecture, Sculpture, &c., which he consulted in the course of drawing it up: he then proceeds to develop the principles according to which the various parts of a building were constructed; and subjoins a comparison, in a few particulars, of the orders of architecture admitted in modern Europe, with those of India. From this subject he reverts to the directions for building temples of different degrees of extent and richness; and concludes by explaining the mode of manufacturing *chunam*, the celebrated cement used throughout India.

The Essay is illustrated by forty-eight plates, three of which comprise representations of pedestals, with explanations of the various parts in detail: these are followed by sixteen plates of columns and cornices. Twenty-nine plates are occupied by elevations and ground-plans of temples, varying from one to fifteen stories in height. The forty-seventh is a bird's-eye view of the great temple at *Tiruvalor*, in Tanjore; and the last is a ground-plan of the same remarkable edifice.

Transactions of the Royal Asiatic Society of Great Britain and Ireland.

Vol. III. Part 3. 4to. London: J. Murray; Parbury, Allen and Co.

Paris: De Bure, Brothers; Dondey-Dupré and Son. Leipzig: Black, Young and Young. 1834.

THIS fasciculus completes the Third Volume of the Society's Transactions, and comprises fourteen Papers; viz. The Chevalier Gräberg's Account of Ibn Khaldún's History of the Berbers—Colonel Sykes's Account of the Wild Dog of Western India; and the Kolísurra Silk-worm (with plates); and his Comparison of the Personal Ornaments of the Brinjaris, with those of the Budd'ha Figures at Carli (with a plate);—Colonel Vans Kennedy on the Védánta System—Major Burney's Account of the Burmese Japanned Ware—Capt. Steuart's Account of the Ceylon Pearl Fishery (with a map)—Capt. Chapman's Account of Anarájápura in Ceylon (with six plates)—M. von Hammer's Account of the Turkish Embassy to London, in 1795—Mr. R. C. Money's Remarks on an Inscription at Naksh-i-Rustam—Mr. Whish on the Hindú Quadrature of the Circle—Professor Rask's Remarks on the Zend Language, &c.—Sir Grenville Temple's Letter relative to a Phœnician Tombstone (with a plate)—and Lieut. Burnes's Memoir on the Eastern Branch of the Indus, &c. &c.

PROCEEDINGS
OF THE
ROYAL ASIATIC SOCIETY.

SATURDAY, DECEMBER 7TH, 1833.

THE first general meeting of this Society for the present Session was held this day; the Right Honourable Sir ALEXANDER JOHNSTON, Vice-President, in the chair.

The various donations to the Library and Museum of the Society, received during the vacation, were laid on the table; among them were Professor Wilson's Sanscrit Dictionary, from the author; Sir G. C. Haughton's Bengali and Sanscrit Dictionary, from the East India Company; a volume of the *Kahgyür*, Bhotea MS., and a slab, with a *mantra* of the Budd'hists engraved on it, from Mr. B. H. Hodgson; the seventeenth volume of the *Asiatic Researches*, from the Asiatic Society of Calcutta; the two first volumes of the text, and five first parts of the plates, of the magnificent work on the Antiquities of Egypt and Nubia, now publishing by Professor Rosellini, under the auspices of the Grand Duke of Tuscany, presented by the editor; the official Papers on the Affairs of the East India Company, 8 vols. 4to., and several charts of the Indian seas, from Sir A. Johnston: &c. &c. &c.

The principal donations to the Museum were, 1, a model of the Hindú temple at Trivalore, in the kingdom of Tanjore, beautifully carved in wood, presented by John Hodgson, Esq.; the model measures about 3 feet 2 inches by 2 feet 5 inches, and contains nearly seventy different buildings. 2. A model of the Parsí burial-place or cemetery, erected on the island of Bombay by Framjí Cowasjí Sett, in memory of his daughter Dinbhoy. It was built in 1832, by a young Parsí engineer, Sorabji Dhunjíbhoy, who also made the model, and executed the illustrative drawings which accompany it. This cemetery is similar in its construction to those hitherto in use, of which an excellent description is contained in the Appendix to Major Moor's "Narrative of the Operations of Little's Detachment," with one exception, *viz.* that a flight of steps has been introduced within the outer wall, on the left of the entrance, with a chain attached, to facilitate the escape of any persons who might be enclosed in the tomb while yet alive. This innovation was firmly resisted by the priests, but the erection being effected during the night, and being therefore ascribed to supernatural agency, it was suffered to remain. The model and the drawings were presented, in the name of the artist, by Wm. Newnham, Esq., member of council at Bombay.

Lieut. Colonel William Henry Sykes, of the Bombay establishment, Thomas Newnham, Esq., of the Madras civil service, and Samuel Cartwright, Esq., were severally balloted for, and elected resident members of the Society.

The reading of a communication from Brian H. Hodgson, Esq., on the law of adultery in Nepál, was commenced*.

* This paper is inserted in the present Number of the Journal; see p. 45.

SATURDAY, JANUARY 4TH, 1834.

A GENERAL meeting of the Society was held this day; COLONEL BLACKBURNE in the chair.

Various donations were laid on the table, among which may be mentioned the following :—

From the Rev. Robert Yuille, missionary at Scelenginsk, in Tartary, a manuscript spelling-book and lexicon of the Tibetan language, called the *Sea of Names*, with the explanation in Mongolian. From Thomas Snodgrass, Esq., the descriptive letter-press to Gould's Century of Himalayan Birds. From Col. W. Francklin, a copy of his translation of the tale called *Camarúpa and Cálalata*. From the Rev. Dr. Morrison, four numbers of the *Evangelist and Miscellanea Sinica*. From John Davidson, Esq., a copy of his "Observations on Embalming generally." From Cavelly Vencata Lutchmiah, of Madras, a copy of the *Sapta Sati*, or *Chandi Pat*, an extract of the *Marcandeya Purána*, translated into English by Cavelly Vencata Rámaswami. From Professor Julien, a copy of his French version of the Chinese drama, called the *Orphan of China*. From Sir Grenville Temple, Bart., a Phœnician grave-stone, found by him at a village called Maghrawah, in Tunis. From Babú Rádhaçanta Déva, of Calcutta, a copy of the third volume of his Encyclopædia or Lexicon, in the Sanscrit language.

The reading of Mr. B. II. Hodgson's Remarks on the Law and Legal Practice of Nepaul, in cases of adultery and of sexual commerce between a Hindu and an outcast, was resumed and concluded.

Thanks were ordered to be returned to Mr. Hodgson for his interesting communication.

The next communication read was an essay, by Lient. W. Pottinger, on the Present State of the River Indus, and on the route of Alexander the Great.

Lieut. Pottinger's observations principally refer to the question, whether it was the eastern or western branch of the Indus, which was formerly the grand stream of the river, and that by which the Macedonian conqueror descended; and he commences with a sketch of the present course of the Indus, and its various branches. He then adverts to the common opinion, that Alexander's fleet sailed down the *western* branch of the Indus; that Arrian was in error when he used the expression "three days' journey to the *east*," and must have meant to the *westward*; and he proceeds to state his reasons for considering this opinion erroneous, among which may be mentioned the nature of the coast, which is so high and steep as to prevent the possibility of any communication between the fleet and the shore for a considerable part of the distance, and the absence of any flat shore, in which wells could have been dug, as is said to have been done by Alexander, for the use of his forces. The author also states, that the estuary of the eastern branch of the Indus is the only one which bears the slightest resemblance to that described by the historian; and describes the ruins of a large city, now existing, near Shahcapúr, on the road from Kotri to Hydrabad, and called *Hingúr*, in the neighbourhood of which is to be seen the forsaken channel of a large stream, which, according to the inhabitants, was formerly the bed of the Indus or one of its branches, and which, if it flowed in the course supposed by Lieut. Pottinger, would have enabled Alexander's fleet to have reached Cutch without the necessity of navigating the eastern branch in its whole length; a point which has puzzled all writers on the subject. Lieut. Pottinger further doubts the identity of the present *Tatta* with *Pattala*, said to have been visited by Alexander, on the ground of its distance from the sea not agreeing with that mentioned by the ancients; and he sums up his

remarks by stating, that it appears to him that there is scarcely one point from which it can be inferred that the *western* branch, *below* Tatta, was the one down which Alexander passed, and that his three days' march was to the westward.

The reading of the paper being concluded, Lieutenant Burnes, who was accidentally present at the meeting, and whose name had been mentioned by Mr. Pottinger, begged to be allowed to make a few remarks in explanation of his reasons for dissenting from the conclusion of Lieut. Pottinger as to the branch of the Indus navigated by Alexander's fleet; which reasons he founded on the text of Arrian, who expressly declares that Nearchus sailed out of the western branch and not the eastern, and the fact that the topography of the country, near that mouth, answered to the accounts of both Arrian and Curtius. With reference to Lieut. Pottinger's hypothesis, that the three days' march of Alexander was to the eastward of the eastern branch of the Indus, and in Cutch, Lieut. Burnes urged the improbability of such a circumstance, since Arrian expressly states that Alexander undertook that march to search for water and dig wells *for his fleet*, which was to sail west and not east: if he had dug wells in Cutch, therefore, they would have been useless.

The ground on which Lieut. Pottinger founded his doubt as to the identity of *Pattala* with *Tatta*, Lieut. Burnes submitted, was no proof against the identity, since the Greeks had overrated the extent of the base of the delta by 700 stadia; and Arrian had stated that the Indus divided into two great branches at *Pattala*, which was the fact with regard to the modern *Tatta*. Both Dr. Vincent and Major Rennell were in favour of the identity of the two places, and Lieut. Burnes himself had seen the remains of two great cities in the immediate neighbourhood of *Tatta*.

On the motion of Sir Graves Haughton, it was resolved that Lieut. Burnes be requested to reduce his observations to writing, that they might be appended to Lieut. Pottinger's essay; and after thanks had been voted to that gentleman for his communication, the meeting adjourned.

SATURDAY, JANUARY 13TH, 1834.

THE Right Honourable Sir ALEXANDER JOHNSTON, Vice-President, took the chair at this meeting; among the donations laid before the members were the following:—

From the Rev. J. Hobart Caunter, a copy of the *Oriental Annual* for 1834. From Henry O'Brien, Esq., a copy of his *Essay on the Round Towers of Ireland*. From Professor Ewald, the second volume of his *Grammatica Critica Linguae Arabicæ*. From Professor Neumann, his *Pilgerfahrten Buddhistischer Priester von China nach Indien*. From Thos. Newnham, Esq., a beautifully written copy of the Odes of Hafiz. From the Very Rev. the Dean of Salisbury, a copy of his *Life of Swartz*. From Captain Harkness, secretary, a finely carved representation of the *Linga*, with *cobra-capellas*, &c., in a hard black stone, resembling marble. From the Native Education Society at Bombay, an elegant copy, on tinted paper, of the lithographed edition of *Ferishta*, published under its auspices: the style of the execution of this work is considered to be a decided improvement on that of the *Anwari Soheili*, formerly published by the Society in the same way. From Captain Alexander, his *Transatlantic Sketches*. Other donations were presented from the Society of Arts, Mr. Richard Taylor, &c. Sir Alexander Johnston presented a series of Reports of the Cases heard in Appeal from the East Indies, before the Privy Council, pointing out the practical utility of the researches in which the Society was engaged, of which a stronger instance could not, he thought, be adduced, than that of their having led to the establishment of this court.

Lieut. Colonel Richard Lacy Evans, C. B., was proposed, and, as a member of the Madras Auxiliary Society, immediately balloted for and elected a resident member of the Society. David Urquhart, Esq. was also balloted for and elected a resident member.

The papers read at this meeting were an Account of the Ruins of the Temple of Somnat'h, by Lieutenant Burnes; and some remarks on the Hindú System of Education prevailing in the Southern Peninsula*, by Captain Henry Harkness, secretary to the Society.

The town of Pattan is situated on the coast of Gujarát, in N. lat. $20^{\circ} 54'$, and about forty miles above the Portuguese settlement of Diú. Its antiquity is unquestioned, and the inhabitants recount with literal accuracy, the facts recorded in history relative to the storming of the holy temple, by Mahmúd of Ghazni, particularly his dashing the idol to pieces with his mace, and discovering the hidden cause of the anxiety of the priests to prevent its destruction†. The pious Hindú does not deny the fate which befel his god, but he consoles himself with the idea, that the deity retired into the sea on the approach of the invader, and has ever since remained there. The temple was converted into a mosque, but is now neglected both by Hindú and Muhammedan, and is converted to the meanest of purposes; it stands on a rising ground, to the north-west of the town, and close to the sea, from which it is only divided by the walls of the town, and is visible at a distance of twenty-five miles. Unlike Hindú temples in general, it consists of three domes; the two external domes are diminutive, but the central one has an elevation of more than thirty feet, and is above forty feet in diameter; the arches are constructed in a similar manner to those of most Hindú buildings, by projecting courses of stone, gradually approaching until they close at the top; but the Muhammedans have converted these rude attempts into more perfect forms. There are no inscriptions to be discovered on the temple of Somnat'h, but Colonel Tod has given the translation of one still to be seen, relating to the kings of Nehrwalá or Pattan. The town itself is almost uninhabited, and would be quite deserted, but for a modern Hindú temple, founded by the munificence of Alia Bhye, the celebrated wife of Holkar, and the vicinity of a place of Hindú pilgrimage. The date of Lieut. Burnes's visit was October, 1830.

Thanks were ordered to be returned to Lieut. Burnes and Captain Harkness for their respective communications.

SATURDAY, FEBRUARY 4TH, 1834.

A GENERAL meeting of the Society was held this day; the Right Honourable Sir ALEXANDER JOHNSTON, V. P., in the chair.

A paper, containing an Account of the *P'hansigars*, or Gang-robbers, and of the *Shúdgarsheid*, an Association of jugglers and fortune-tellers, by James Arthur Robert Stevenson, Esq. of the Madras civil service, was read.

The particulars respecting the *P'hansigars*, furnished by Mr. Stevenson in this paper, were the result of an examination of part of a large gang, inhabiting a village not far from Bijapúr. This troop consisted of about sixty males, mostly having families and habitations in Dúdgí, which they considered as their head-quarters; they were under the direction of two naigs, or chiefs, and were also responsible to the patell, or head of the village, for the payment of a regular tribute, as the price of his connivance and protection. The greater portion of the gang were Muhammedans, but there were among them Rájputís and other castes: their ostensible employment was agriculture, but their only means of

* Inserted in the present Number of the Journal, p. 15.

† This supposed fact is clearly disproved in Professor Wilson's paper on the Hindú Sects, *As. Res.* Vol. xvii.—Ed.

subsistence were derived from the plunder of their victims, which is all brought to their head-quarters. They are sworn to a fair division, to secrecy, and to mutual fidelity; they never rob until they have deprived their victims of life; they never use open force, and never leave the smallest traces of their crime, for, as their murders are effected by strangulation, no traces of blood are left, and the bodies are entirely defaced or deeply buried. So well contrived are their plans, and so true have they proved in general to their compact, that there are but few instances of the conviction of P'hansigars in a court of justice. Mr. Stevenson next describes the various plans adopted by these systematic murderers to attain their ends, and states that, by the avowal of one of the P'hansigars above alluded to, they had murdered *sixteen* individuals in a fortnight's expedition. The booty they obtain is sometimes so trifling as not to exceed one or two rupees, or even the cloth forming the dress of the individual*.

The denomination of *Shúdgarsihid* appears to be derived from the Canarese terms *Shúdgar*, 'a burning or burial-ground,' and *shid*, 'proficient' or 'ready,' denoting the practice of this tribe to prowl about cemeteries for the purpose of collecting certain pieces of human bone, with which they are generally supposed to work charms and incantations. The name by which they are more generally known, however, in the Dekkan and other parts of the country, is *Garodí*, 'juggler,' and this is the designation of the caste in the *Vijnanes'wara Sástra*. They are looked upon with much awe by the people, and the fear of exciting their displeasure secures a ready compliance with their demand for alms; but this is not their only means of subsistence, as they are notorious for kidnapping children, and also for an abominable traffic in the sale of sinews extracted from the breasts, wrists and ancles of females, which are supposed to be amulets preventive of all kinds of evil; but, in order to possess due efficacy, they must have been obtained from a woman who has recently been confined. In illustration of this practice, Mr. Stevenson details a case of the murder of a young female, who had been confined for the first time about ten days, which occurred at Sholapúr, a few years ago. The paper is concluded by a few observations on the deities to whom the Shúdgarsihids pay reverence.

The thanks of the Society were ordered to be returned to Mr. Stevenson for his communication.

The reading of some Observations on the Mineralogy of the Western half of Cutch, by Alexander Henderson, Esq., was commenced.

The author premises that the portion of Cutch, described in his paper, may be said to have its ranges of hills, two in number, distinct from those of the eastern half, which includes Wajúr. The southern range is nearly continuous, running from within a mile or two of Anjar through the centre of Cutch to near Náráyansir, where it joins the northern range, which is a succession of higher hills unconnected together, giving to that part of the country a rugged and inhospitable character.

The hills of the southern range do not average more than 600 feet in height; resting generally on a base of clay-slate running into sandstone slate, over which is a bed of red or yellow sandstone, acquiring a black colour on exposure to the air. There are one or two small ranges between Maudaví and Anjar, and some others farther west, composed of trap-rock. The general dip of the slate, in this range, is to the south, giving the hills abrupt northern faces with sides gently sloping to the south. This slope has, in some instances, followed the direction of the strata so exactly, as to assume the appearance of artificial paving: there is no table-land in this range. The northern range is also generally composed of clay-slate, resting upon beds of argillaceous clay and bituminous shale, over which limestone and trap-rock are occasionally met with, but less of the red sandstone than in the southern range; the dip of the slate

* An ample account of the P'hansigars and Thugs is inserted in the *Asiatic Researches*, Vol. xiii. p. 250.

is much the same. The highest hills are in this range, but they are stated not to exceed 1,200 feet in height*; there are few appearances of table-land, but some of their summits are conical and surmounted by a peak, which in some instances proved to be columnar basalt. The structure of some of the highest hills is nearly the same, masses of white sandstone resting on clay-slate, over which was found whinstone containing much iron, and, apparently deposited in the sides of this, masses of calcareous sandstone were occasionally met with.

The streams in this part of Cutch are, with few exceptions, strongly impregnated with saline matters, but principally with rock-salt and alum; even the wells are often brackish, and the principal supply of fresh-water is derived from tanks; salt-marshes are frequent all over the northern part of Cutch, and some of them are said to be influenced at times by the tides.

After some remarks on the soil and general appearance of the country, Mr. Henderson proceeds to describe the stratified rocks; at which part the further reading of the paper was postponed till a future meeting.

SATURDAY, FEBRUARY 15TH, 1834.

THE Right Honourable Sir ALEXANDER JOHNSTON, V.P., took the chair at the meeting this day; various donations were laid upon the table, among them were the following:—

From Captain Harkness, secretary to the Society, a beautifully-executed drawing, by a native artist, of the Seringam pagoda, coloured; and a massive chased silver necklace, worn by the inhabitants of the Nilagiri Hills. From H. J. Domis, Esq., his Notes on Java, printed at Sourabaya, parts 4, 5, 6, and 7; and a Sourabaya Almanack; also a curious ancient Javanese coin, of white copper, with the representation of Adam and Eve; specimens of these coins are given in the plates to Marsden's *Numismata Orientalia*, and described, part ii. p. 811. From Captain Melville Grindlay, an original painting, in oil, of a Byrággi, or Hindú devotee. From Capt. Harkness, in the name of Visvambra Sístri, a series of works for the assistance of native students in acquiring the Sanscrit language; and a similar series for the Tamil, in the name of Tirú Vēucatachāla Múdeliār. From Wm. C. Taylor, Esq., a complete set of the *Foreign Quarterly Review*, from the commencement. On the presentation of this work, the Right Hon. Chairman drew the attention of the meeting to many valuable papers on Oriental subjects contained in it; some of which were understood to be the production of the gentleman just named. Sir Alexander also presented, from Mr. Anber, of the East India House, a copy of his work on China, recently published; and from himself, a series of papers, connected with several cases heard in appeal from India before the Privy Council.

Thanks were ordered to be returned to the respective donors.

James Bird, Esq., surgeon on the Bombay establishment, being proposed for election as a resident member, was, in conformity with Article XI. of the Society's regulations, applying to members of the Bombay Branch Society, immediately balloted for and elected.

Mr. Bird commenced reading his Historical Introduction to his translation of the *Mirát i Ahmadi*, a Muhammedan History of Gujarát, illustrating the constitution of Hindú society and the state of India, from the end of the tenth to the beginning of the thirteenth century.

This disquisition opens with some remarks on the origin of the Hindús south of the Nerbada river. The author observes that no work deserving the name of history can be said to exist amongst the Hindús, nor does he except from this statement the *Rájá Taringini*, of which a translation was published by Professor Wilson in the *Asiatic Researches*. In the absence of historical records, the utility of Sanscrit grants and Muhammedan annals is recognised, for the

* It is right to state that this is not given as the result of accurate measurement.

accounts of even recent events are so clouded by mythology, that, without such assistance, it is impossible to discriminate between history and fable. The author goes on to develop the geography of the western coast as received by ancient Sanscrit writers, and then commences his account of the struggles between the Hindús and their Moslem invaders; the first of which took place in A. D. 977, when Subuktagin, the first Muhammedan king of Ghizni, defeated an allied army of Hindús, commanded by Jaipal the First, near Sumghan. Mr. Bird then explains the causes which rendered the Rájputs inferior in war to the Muhammedans, and notices the bad effect of several independent chiefs acting with the same degree of authority, and having the power of controlling, in a council, the acts of their nominal head. The state of Hindústán at this period is next treated of, including a view of the government of the Rájás. The remaining portion of the paper, as far as read at this meeting, was occupied by a narration of the several invasions of India by Mahmúd of Ghizni, in which the causes leading to these irruptions are traced and elucidated by notes.

It was announced from the chair that Mr. Bird would resume the reading of his valuable paper at the next meeting of the Society on the 1st of March.

In the meeting-room were exhibited several interesting original portraits, in oil, of natives of the Nilagiri hills, male and female, executed by an officer of the Madras army.

SATURDAY, MARCH 1st, 1834.

A GENERAL meeting of the Society was held this day; the Right Honourable CHARLES W. WILLIAMS WYNN, M.P., President, in the chair.

The following donations were laid on the table, and thanks were ordered to be returned to the respective donors.

From James Prinsep, Esq., F.R.S., his Views of Benares, Part III. From Professor G. Seyffarth, F.M.R.A.S., his *Beitrag zur Kenntniss der Literatur, Kunst, &c. des Alten Egypten*, 4to. From Ensign William Broadfoot, of the Bengal European regiment, an Assamese hat, used in the rains, and also worn by the boatmen about Sylhet; a Khásia shirt, a red cloth belt: with brass paun-box, &c., a bag of netted cord for holding areca-nut, the tinder-box, &c.; a two-handed sabre, brass mounted; a *dow*, or hatchet for cutting wood; two bows of bambú: with strings of the same; eight arrows, for practice, for the chase and for war; and a quiver of basket-work. From Thomas Newnham, Esq., M.R.A.S., a small cylinder, of baked clay, from Babylon, with inscriptions in the cuneiform character.

James Bird, Esq., surgeon on the Bombay medical establishment, elected at the last meeting, having made his payments and signed the obligation-book, was admitted a resident member of the Society.

Mr. Bird then continued the reading of his introduction to the History of Gujarát, the conclusion of which was deferred to the next meeting.

SATURDAY, MARCH 15th, 1834.

THE Right Honourable Sir GORE OUSELEY, Bart, Vice-President, took the chair at the meeting this day.

An extensive and most valuable collection of printed books, Oriental manuscripts, original drawings, maps, plans, surveys, &c. &c., presented to the Society by Lieut.-Colonel Doyle, who has lately been appointed to an important situation in the government of Jamaica, was laid on the table.

The printed books are chiefly in the Russian language, and comprise the works of some of the most esteemed authors of that nation, besides which are included the travels of Chardin, Kotzebue, Pallas, Klaproth, &c. &c. Among the Oriental manuscripts is a superb copy of the *Sháh Náme'h*, formerly in the Imperial Library at Delhi, and which contains, besides impressions of the signets of the Emperor Báber, Humáyun, Akbar, Jeháugír, Sháhjehán and Aurungzeb, an autograph of Sháhjehán; a beautifully-written copy of the *Bostán* of Sádi, richly illuminated; a poem in praise of the Marquess of Hastings, Governor-general, richly illuminated; the *Borhan-i-Kati*; the History of the Nawáb of Oude; the Arabian Nights' Entertainments; the Odes of Hafiz, &c. A volume of drawings representing the Avatárs of Vishnú, the different classes of religious devotees in India, &c.; another containing costumes of the natives of India, and a third, similar drawings of Georgian, Persian, and other costumes and scenery. The general statement of the collection is as under:—187 volumes of printed books; 173 maps and plans, chiefly original, of India, Russia, &c.; eighteen Persian MSS., many of extreme beauty and value; three volumes, and a large portfolio of drawings; sixty-two sketches, loose prints, &c. A Persian dress, and a large collection of Indian journals.

On the motion of the Right Hon. the Chairman, seconded by the Right Hon. Sir Alexander Johnston, V. P. R. A. S., it was resolved unanimously:—

“That the cordial thanks of the Society be especially communicated to Lieut.-Colonel C. J. Doyle, for the munificent and important donation presented by him this day to the Society, together with the expression of its deep regret at learning that it is about to lose the services of so zealous and efficient an associate.”

Colonel William Miles, of the Bombay military establishment, and member of the Bombay Branch R. A. S., being proposed in conformity with the XIth article of the Regulations, was immediately balloted for, and elected a resident member of the Society.

Henry Newnham, Esq. of the Bengal civil service, Lieut. George Broadfoot, of the Madras Native Infantry, and Lieut. William Broadfoot, of the Bengal European regiment, were balloted for and elected resident members of the Society. E. I. Dawkins, Esq., H. B. M. resident in Greece, Thomas Gordon, Esq. colonel in the Greek service, and James Pringle Riach, Esq. surgeon on the Bombay establishment, were elected corresponding members of the Society.

Mr. Bird concluded the reading of his introduction to the History of Gujarát:

Resuming the narrative at the point at which we broke off, in the report of the 15th of February, it commences with the ninth and tenth expeditions of Mahmúd of Ghazni, the former of which was directed against the fort of Kalunjur, and the latter to the temple of Somnat'h in Gujarát. The object of the attack on Kalunjur was to revenge the death of the Rájá of Kanouj, who had submitted to the Muhammedans and accepted their alliance, and had been slain, in consequence, by Nandaraya of Kalunjur. The expedition against Somnat'h was, as is well known, the last in which Mahmúd was engaged. The author then gives some particulars of the origin of the sanctity attached to this temple, and the nature of the worship there followed: which was that of Siva, under the symbol of the *Linga* or Phallus. This symbol was one of the twelve most famous Lingas, anciently set up in different parts. It was broken in pieces by Mahmúd himself, and the fragments were ordered to be conveyed to Ghizni and thrown in the court-yard of the great mosque: the story of the jewels found in the belly of the idol, however, is treated as the invention of some narrator who loved fiction more than truth. Four years subsequent to this period, Mahmúd expired. The author proceeds to describe the extent and condition of the Gaznevide empire at his death, and delineates the character of his successors: whose weakness and incapacity shortly encouraged the Hindús

to rise against their power. This leads to a sketch of the state of India at that epoch, and its distribution amongst its Hindú rulers, of whom the Rájputs occupy a large share of attention. The decline of the Gaznevide dynasty is then traced, and the rise of the house of Ghór, whose contests with the celebrated and chivalric Hindú sovereign, Prithi Rájá, are detailed at length. The extension of the Moslem conquests to the borders of China and Hindústán are described, and the narrative concludes with the death of Mahommed Ghóri, and the establishment of the Delhi empire.

The thanks of the Society were unanimously voted to Mr. Bird for his very interesting communication, which will, we believe, be speedily put to press, with the translation to which it is prefixed, under the auspices of the Oriental Translation Committee.

The reading of Mr. Henderson's Observations on the Mineralogy of the western half of Cutch was resumed and concluded.

The rocks in this part of Cutch seem to be all of the transition or secondary formation, nor did the author hear of any primitive rocks in the other extremity of the country. Clay-slate appears to be that on which the others rest, and is consequently very abundant. The best limestone is found at the western extremity of the country, where it is almost the only rock; it is found in several places in the form of coarse marble, and near Lakpat in that of marble on a bed of shells, from which excellent lime may be obtained. Sandstone is very plentiful; it is generally found resting on the clay-slate, forming beds of great thickness; it is for the most part remarkable for its softness. Rock-salt occurs in veins among the sandstone; but though the author thinks it probable that large beds of it may exist, in similar situations, he did not meet with any instance of its having been discovered. Cutch has a great supply of coal, probably at no great depth from the surface; it has been found, in small quantities, at several places, particularly in the bed of a river about six miles N. E. from Bhúj, at about twenty-five feet depth. But few ores of metal have as yet been discovered in Cutch; those of iron and copper only are specifically described. The paper concludes with a notice of the saline minerals, including an account of the manufacture of alun.

Thanks were ordered to be returned to the author of this paper.

A letter addressed by Sir Henry Willock, K. L. S., to Captain Harkness, secretary to the Society, containing some particulars of the assassination of Dr. Schulz, was read*.

Thanks were returned to Sir Henry Willock for his communication, and the meeting adjourned to the 5th of April.

SATURDAY, APRIL 5TH, 1834.

A GENERAL meeting of the Society was held this day; the Right Honourable CHARLES W. WILLIAMS WYNN, M. P., President, in the chair.

Among the donations laid on the table at this meeting were the following, viz. :—

From Professor Eugène Burnouf, F. M. R. A. S., a copy of his *Commentaire sur le Yaçna*, one of the Zend manuscripts. From George Frere, Esq., the *San-kwo-che*, or "History of the Three Kingdoms;" and other works in Chinese. From the Royal Society, the Philosophical Transactions for 1833. From the Rev. Dr. Morrison, the Chinese Repository, several numbers, and various tracts in Chinese. From J. H. Astell, Esq., Gutzlaff's New Chinese Magazine, Nos. 1 and 2. From H. J. Domis, Esq., F. M. R. A. S., a specimen

* Inserted in the present Number of the Journal, see p. 134.

of modelling by a Javanese artist, being a miniature of an European officer. From the Royal College of Surgeons in London, Catalogues of their Museum, and a Memoir on the Pearly Nautilus, by E. Owen, Esq. From the Abbé J. A. Dubois, F.M. R. A. S., *Annales de l'Association, de la Propagation de la Foi*. From Captain Harkness, secretary, in the name of the author, C. P. Brown, Esq., of the Madras Civil Service, his work on the Prosody of the Sanserit and Telugu languages, and his translation of the verses of Vemana.

Thanks were ordered to be returned to the respective donors.

Lientenant George Broadfoot, of the Madras Native Infantry, and Lientenant William Broadfoot, of the Bengal European regiment, elected at the last meeting, having made their payments and signed the obligation-book, were admitted members of the Society.

Alexander Boswell, Esq., and William Geddes, Esq., of the Madras medical establishment, were balloted for, and elected resident members of the Society.

James Bird, Esq., read his Biographical Sketch of the late Captain James M'Murdo*; and thanks were returned to him for its communication.

SATURDAY, APRIL 19TH, 1834.

A GENERAL meeting was held this day at two o'clock; Sir GEORGE THOMAS STAUNTON, Bart., M. P., Vice-President, in the chair.

From the Royal Geographical Society, vol. 3 of the Journal of that Society. From Lieutenant William Broadfoot, M. R. A. S., a Hindú silver coin, with the inscription, "Salutation to Durga and to Crishna," and on the reverse the name of King Vicramasárúdéva. From the Asiatic Society of Bengal, Part ii. of the Transactions of the Physial Class of the Society, forming vol. 13 of the Researches. From the Royal Society of Edinburgh, Part ii. of vol. 12 of its Transactions. From Colonel W. M. G. Colebrooke, ten original plans and sketches of various districts in the island of Java, connected with the campaign of 1812 in that island.

Thanks were ordered to be returned to the respective donors.

Henry Newnham, Esq., of the Bengal civil service, elected at the meeting on the 15th of March, having made his payments and signed the obligation-book, was admitted a member of the Society.

A biographical sketch of the life and travels of M. Csoma Körösi†, a Hungarian, at present residing in Calcutta, contained in an extract of a letter addressed by him to Captain C. P. Kennedy, assistant to the Resident at Delhi, stationed at Subathú, and communicated by Charles Elliott, Esq. M. R. A. S., was read; and thanks were ordered to be returned to that gentleman for the same.

* Inserted in the present Number of the Journal, p. 123.

† Inserted in the present Number of the Journal, p. 128.

PROCEEDINGS
OF
THE ANNIVERSARY MEETING
OF
THE ROYAL ASIATIC SOCIETY,

HELD ON SATURDAY, THE 10TH OF MAY, 1834.

THE Eleventh Anniversary Meeting of the Royal Asiatic Society was held this day at one o'clock: the Right Honourable CHARLES WATKIN WILLIAMS WYNN, M. P., President, in the chair.

Among the members and visitors present, were His Excellency M. Tricoupi, the Grecian ambassador; the Right Hon. Charles Grant, M. P., President of the Board of Control; the Right Hon. Sir Alexander Johnston, V. P. R. A. S.; the Right Hon. Henry Ellis; Sir George Thomas Staunton, Bart., M. P. V. P. R. A. S.; Sir Charles Wilkins, K. H., LL. D.; Major Sir Henry Willock, K. L. S., &c. &c.

The Minutes of the last General Meeting were read and confirmed.

The Report of the Council on the Society's proceedings, since the last Anniversary, was read. (See p. iii.)

The reading of the Council's report being concluded, the report of the auditors, as to their examination of the Society's accounts for the year 1833, and on the present state of its funds, was read by David Pollock, Esq. (See p. xv.)

Sir George Thomas Staunton, Bart., in moving "that the thanks of the Society be given to the auditors for their services, and that their report, together with that of the council, be received and printed," observed that when the qualifications of the gentlemen appointed to act as auditors were considered, there could be no question as to the propriety of the motion. It was gratifying to reflect on the very satisfactory state in which the Society appeared to be, after an existence of eleven years, notwithstanding the great variety of similar institutions, which, though doing honour to this metropolis by their foundation, might naturally be expected to divert the attention of literary men from one so peculiar in its object as this. This result, he thought, was in a great measure to be attributed to the great and zealous attention which had been paid to its interests and proceedings by the president, and those gentlemen who had successively filled the office of secretary to the Society. Sir George concluded by submitting the motion, which was seconded by Louis Hayes Petit, Esq., F. R. S., and carried unanimously.

Mr. D. Pollock returned thanks on behalf of the auditors, and expressed their pleasure at being able to make so favourable a report of the state of the Society's financial affairs.

The Right Hon. Sir ALEXANDER JOHNSTON, chairman of the Committee of Correspondence, read the Report of the committee, as to the various points to the elucidation of which its inquiries had been directed during the past year, as follows:—

The Committee of Correspondence begs leave to report to the Council, that it has directed its attention since the last anniversary, to inquire relative to the following subjects; namely,

First. The local laws, customs, and usages, affecting the tenure of land throughout British India.

Second. The local laws, customs, and usages, affecting the monied interest throughout British India.

Third. The local laws, customs, and usages, in any way affecting the extension of Education and Literature in British India.

Fourth. The present state of all the laws, customs, and usages, which are obviously injurious to the state of society in British India, and ought, therefore, to be discouraged.

Fifth. The present state of those laws, customs, and usages, which have a beneficial tendency, and ought, therefore, to be encouraged.

Sixth. The various constitutions of Hindú Governments and Hindú administrations of law, which have prevailed, and do now prevail, in different parts of British India.

Seventh. The present state of the western coast of the Peninsula of India, as connected with the projected plan of opening a direct communication between England and India by steam.

Eighth. The present state of literature and science in China.

Sir Alexander then verbally explained the objects and nature of the proceedings of the committee at considerable length. The three heads to which Sir Alexander's observations more especially applied were, 1. the preparation of a code of laws for the British dominions in India; 2. the improvement of the communication between England and India by means of steam navigation; and 3. the effects of opening the trade between Great Britain and China.

With respect to the first subject, the committee had instituted an examination, so far as the same was practicable, of all the different tenures of land existing between the Setlej and Cape Comorin, north and south; and the Brahmaputra and Tapti, east and west; and traced the moral and political effects to which they gave rise: in connexion with the same subject, the laws affecting the marriages of the natives; those regulating the customs of adoption and inheritance; assignments, transfers, and gifts of land; as well as the various modes of acquiring a lien on lands and real property, by advances of money or any other equivalent. The importance and necessity of obtaining correct information on these topics, Sir Alexander stated, was continually felt in examining the cases brought in appeal from the local courts before the Judicial Committee of the Privy Council. From these Sir Alexander adverted to the laws peculiar to manufacturing districts and villages in India, which, by providing manufacturers with a small property in land, prevented them from being subjected to that severe pressure of distress to which other communities of that nature were occasionally liable; these laws had been traced in their various modifications under the Hindú, Muhammedan, and British governments. In connexion with this topic Sir Alexander remarked, that the committee had caused inquiries to be instituted as to the effects produced on the native manufactures of India by the introduction of British goods, which had in many instances not only caused a great depression, but actually annihilated the productions of the natives. Sir Alexander here alluded to a valuable Survey of the Deccan by Lieut.-Colonel Sykes, the account of which was still in MS. in the archives of the East India House, and suggested the desirableness of an application being made to the Court of Directors for liberty to publish it in the forthcoming Journal of the Society.

The next class of laws mentioned was that affecting the monied and commercial interests, on which so much of the moral improvement of a country depends, from their influence on the manners and habits of society at large. The usages and customs of the Lombards have been the principles regulating

the systems of money-lenders over a great part of Europe for a long period, and similar to them in extent and force, have been the rules of the Mahajuns and other classes of native bankers in India; so much so, indeed, that their practice has been recognised by the government both in India and at home. Much information, however, is still requisite, to define, with precision, what these usages really were, and in this inquiry the committee was engaged, with a view to enable the government to decide how far they should be received and administered as law. Sir Alexander expressed his regret that he had been unable to meet with a copy of Bolt's Report on the Mahajuns, &c., which was prepared for Mr. Hastings when Governor-General of India: this document he remembered to have read many years ago, and characterized it as an able and elaborate account of the classes on whom it professed to treat, and whose customs were at that time intact and undisturbed. Unfortunately, he had not succeeded in obtaining a copy for reference on the present occasion, and would therefore be much obliged by any intimation as to where he might consult it.

The attention of the committee had also been turned to the subject of the laws affecting education in India, and the present state of literature in that country: in modern times no regular system of education had prevailed in India, and instructors were confined by prejudice to particular castes. No author of the Pariar caste could now be met with; but the case was formerly very different, when, during what might be termed the Augustan era of Hindú literature, viz. from the fourth century before, to the eleventh century after Christ, establishments for the promotion of learning were in high repute; and so little were distinctions of sex or rank regarded, that of seven principal sages, whose talents rendered them celebrated during that period, four were females, and many were of the Pariar caste; while such was the ascendancy which these females acquired by their wisdom and accomplishments, that princesses of royal blood were taught to consider it a favour to be associated with them. It had been recorded also that four of these Pariars had appeared before the college at Madura, then in the zenith of its reputation, and proved their title to a respectable station in society by the possession of talents, and the power of applying them to useful purposes. Such was the difference in the state of education in the Southern Peninsula then and at the present time; and in reference to this subject Sir Alexander stated, that in a letter which he, as chairman of the Committee of Correspondence, had addressed to the Right Hon. the President of the Board of Control, he had drawn his attention particularly to these circumstances, and the desirableness of facilitating the more general diffusion of useful information among the natives by measures of government; feeling assured that it was only necessary to point out to that gentleman what was likely to be advantageous to the welfare of the inhabitants of our eastern empire, to secure the most enlarged, and liberal, and statesman-like views of every question so submitted to his consideration.

Sir Alexander then went on to notice the existence of certain laws, at least obligations having that character, the influence of which it was highly desirable to discourage: of these he specified the immolation of Satis, infanticide, and astrology. With respect to infanticide, he adduced the conduct of the late General Walker as proving the practicability of inducing the natives to forego the practice of these barbarous customs, without at all interfering with their religious prejudices, and introduced, by way of illustration, the anecdote of one of the Jahrejá chiefs, who was persuaded by General Walker to save his female infants, and when they were grown up produced them to that officer, with every expression of gratitude to him for his interference. With reference to the burning of widows, Sir Alexander stated that many years ago Ram Mohun Roy translated for him a portion of the celebrated Sanscrit poem, entitled *Rámáyana*, from which it clearly appeared that this custom did not exist at the period when that composition was written; on the contrary, widows were treated with honour and respect, and a separate provision was made for their maintenance, as in Europe. Sir Alexander also referred to the classical accounts

of India, to show that these writers had not noticed the existence of any such custom at that time; and observed that it was through the unremitting exertions of Ram Mohun Roy that the government of India was at last induced to exert its authority for the suppression of the practice, and it was not a little singular that the same distinguished philanthropist was subsequently seen attending the meeting of the Privy Council here, watching with intense interest the decision of that high tribunal on an appeal made by a small number of his bigoted countrymen against the orders of the local government, enforcing the abolition of the rite of *Sati* burning. Sir Alexander next dwelt on the pernicious influence of a belief in astrology, as exhibited in its effects on all the circumstances of ordinary life in India, where instances of its power on the minds of otherwise well-informed and respectable individuals were of constant occurrence: a very striking one was developed in a case recently brought before the Judicial Committee of the Privy Council. A young man, possessed of considerable property, had consulted an astrologer, as to whether he should have any direct heirs to his wealth, and was assured that it was quite impossible: under the influence of this assurance he absolutely adopted an individual, in no way connected with his family, as his heir; and the case having been brought before the local courts, it was decided that, from the circumstances of the party having acted under a delusion, the act of adoption must be set aside, and the property restored to the heirs at law. This decision, Sir Alexander stated, was lately appealed against to the Privy council, but was eventually confirmed. Another instance was mentioned by Sir Alexander as having come within his own knowledge in Ceylon; a woman, of highly respectable character, was tried before him on a charge of having murdered her infant child; and it clearly appeared that she had been induced to expose it in a wood, whence it had been carried off by some wild animal, by the prediction of the village astrologer, that if it lived it would bring misfortune on the family. From this circumstance the life of the mother was spared, and it is believed that she may be still living. Sir Alexander stated that he availed himself of the opportunity to desire the jurymen, who were all natives of Ceylon, to furnish him with all the information they could procure on the subject of astrology, as connected with its influence on the manners and customs of the people, and he thus became possessed of the documents subsequently published by the late Mr. Upham in his *History of Buddhism*. As contrasting with the preceding, Sir Alexander noticed some laws deserving of encouragement from the government, and pointed out the advantages which would result from a more extensive dissemination of their principles amongst the native population: the moral aphorisms of Auveiyar, the Tamil poetess, were adduced as instances, which, as exemplifying the rules of Hindú legislation, were, without reference to the source from whence they were derived, deserving of the support of the government. We are now in possession, Sir Alexander remarked, of accounts of the constitutions of three pure Hindú sovereignties: one, an Exposition of the Laws of Nepál, by Mr. Brian H. Hodgson; another, on those of the Southern Peninsula, by the late Mr. F. W. Ellis; and the third, on those of the Kandyan Kingdom, by the late Sir John D'Oyly.

Finally, the committee had deemed it important to investigate the nature of the oaths made use of judicially in the courts of justice in India. It was a general opinion, Sir Alexander observed, that the natives of that country were peculiarly addicted to perjury; but, from his own experience and observation, he was convinced that as much gross and wilful perjury was committed among the lower orders of society in other countries as in India: the origin of the impression alluded to, he considered, would be found in the fact of our being for the most part ignorant of what were the oaths really considered binding by the Hindús themselves. The result of his inquiries had shown that in Hindústán Proper, not less than one hundred and thirty various forms of oaths were employed in the examination of native witnesses, only two of which, it appeared, were really considered binding on their consciences: one of these was, when a

father was caused to place his hand on the head of his son, and imprecate the vengeance of the Deity on the latter, if he himself gave false evidence; the other was merely the converse of this, viz. the son laying his hand on the head of his parent, and using the same form. Where the obligation was really felt to be binding, Sir Alexander remarked that he thought there would be found as few instances of wilful perjury as in any other country.

Sir Alexander then urged the great desirableness of obtaining such information as had been referred to, as preparing those whose duty it would hereafter become, to consider and establish a code of laws for India, to examine attentively, and decide with correctness on the various suggestions which would be offered to them on the subject: one, of which the importance could only be adequately estimated when it was remembered that, according to the principles thus to be deduced and laid down, the Judicial Committee of the Privy Council would hereafter have to be guided in its decisions on all questions coming before it in appeal from our Indian territories, involving, as they frequently do, property to an immense amount, and interests exceedingly complicated in their nature.

Sir Alexander now proceeded to explain the proceedings of the committee as referable to the second head, viz. the intercourse between Europe and India by means of steam-navigation. He mentioned, in the first instance, the various records existing in Constantinople, and other eastern cities, relative to the routes formerly pursued by merchants, &c., in traversing the countries lying between the Mediterranean Sea and the Indian Ocean; also the assistance which was likely to be derived in prosecuting its inquiries from Mr. D. Urquhart, author of the valuable work on the Resources of Turkey, at present residing at Constantinople; and from Capt. J. E. Alexander, who was engaged on an expedition, in the course of which he would visit the old Portuguese settlements on the eastern coast of Africa. Sir Alexander stated that, in order to facilitate Captain Alexander's enterprise, he had, through the medium of his relative, Admiral Napier, secured the countenance and assistance of the Portuguese government to be extended towards him; and that he might be enabled to command the support of the officers of that power in its African dominions, the local rank of Colonel in the Portuguese service would be conferred upon him. Sir Alexander next referred to the account furnished by Mr. Edye, late master-shipwright of the dock-yard at Trincomali, and now in the department of the surveyor of the navy, of all the different kinds of vessels used by the natives of Ceylon and the coasts of the Southern Peninsula of India, for navigating the adjacent seas; in which their singularly effective adaptation to the peculiar circumstances of season and climate to which they were outfitted were clearly pointed out. Two other papers, Sir Alexander stated, were in preparation by Mr. Edye for the Society; viz. one on the various natural products of the countries above mentioned, which may be applicable to naval purposes, the other descriptive of some proposed improvements in the backwater of Cochin, and other water-communications of a similar character, so as to effect an extension of their navigability.

In the third place, Sir Alexander proceeded to show in what manner the opening of the trade with China would facilitate the operations of the Society. He reminded the meeting of the many important inventions attributable to the Chinese, such as the magnet, gunpowder, printing, at least in the mode which we call stereotyping, which were generally considered to have been known to them long before the Europeans were acquainted with those subjects: from these it might be calculated what important advantages were open to the literary pursuits of Europeans in connexion with China. Under this impression it had been resolved to request Lord Napier to establish an Auxiliary Society at Canton, and the committee had had the advantage of the assistance of Sir George Staunton in drawing up the necessary instructions for that purpose, while, on the spot, Lord Napier would meet with the able co-operation of such men as Morrison, Davis, Gutzlaff, and others; the committee at home, again, were secure of the powerful aid of Sir George Staunton, whose works on

various subjects connected with Chinese literature, politics, and morals, were by no means so well known and appreciated as from their importance and value they deserved to be. Sir Alexander observed, that he had been told by the grandson of the celebrated Montesquieu, that the only subject on which that distinguished writer felt at a loss, when preparing his admirable work, was the system of Chinese jurisprudence, of which the labours of Sir George Staunton had subsequently furnished an ample and satisfactory view.

Having thus reviewed the principal operations of the committee, Sir Alexander pointed out some of the additional means and facilities, which circumstances had placed at its disposal since the last Anniversary. Commencing with China, he again adverted to the new Branch Society, about to be formed at Canton; and the Anglo-Chinese college, at Malacca: in Bengal, the Asiatic Society had concentrated its resources to the publication of a monthly Journal, which among other matters of interest would, it was understood, contain in progressive portions, the whole of the late Dr. Buchanan Hamilton's valuable Statistical Reports on the various districts under the Bengal Presidency; and Sir Alexander expressed his hope that the Survey of the Dekkan by Colonel Sykes, before mentioned, would in the same way be included in the Journal of the Royal Asiatic Society. Sir Alexander next alluded to the recent institution of a literary Society, among the learned natives at Madras, mentioning the circumstances which led to its foundation by Cavelly Venkata Lutchmiah, who had been Colonel Mackenzie's chief assistant in his researches into the antiquities and history of Southern India; it was expected that these would be followed up by this Society, which already consisted of more than two hundred individuals. The Bombay Branch R.A.S., and Geographical Society, were next instanced; and Sir Alexander then alluded to the auxiliaries, which would be set on foot by Captain Alexander in the Portuguese settlements, from whence the intercourse, formerly carried on with India, had chiefly taken its rise. In Egypt appearances were highly gratifying as related to the Society's operations, the Páshá having sanctioned the formation of an auxiliary Society there, and authorised it to collect and transmit any information which might be considered necessary: an individual had also been despatched, under his Highness's patronage, by Mr. Briggs, on a scientific mission into Syria, and he was provided with instructions to further the Society's views in every way. At Constantinople, again, it had an active correspondent in Mr. Urquhart, who had opened communications with various communities of Armenians, amounting to between 400,000 and 500,000 persons, from which much insight into their ancient history and institutions might be looked for. Sir Alexander also adverted to the establishment of the official Turkish newspaper, entitled the *Moniteur Ottoman*, as presenting a great moral engine of civilization among the people of that extensive empire; the circulation of that Journal, Sir Alexander mentioned, is at present about 4790, but it is calculated that it will shortly be not much under 20,000. Sir Alexander then noticed the attendance of M. Tricoupi, the Grecian Minister, at this meeting, in connexion with the foundation of a Branch Royal Asiatic Society at Corfu, by Lord Nugent. M. Tricoupi, he observed, had been an intimate acquaintance of that friend to the improvement of Greece, the late Lord Guilford, and he felt assured that the measures of the Society in that quarter would have his cordial support.

In conclusion, Sir Alexander took a general view of existing circumstances, favourable to the attainment of the Society's objects. Of the propriety of opening the trade with China to British subjects in general, Sir Alexander remarked, the Society was not called on to express its opinion; it was sufficient for it to be assured, that the circumstance must tend to increase the interest of the Society's exertions. The spirit of speculation would be excited, manufacturers from the great centres of industry in this country would pour forth their productions into markets hitherto shut against them; and although the effects might be severely felt by some, too sanguine in their expectations as to the results, still the experiment must excite general interest, and that interest will

be favourable to the operations of the Society. In this way also, the permitting Europeans to settle in the British territories in India, would tend to benefit the Society; and when the difficulty of formerly exciting the slightest interest in the affairs of India was considered, the present altered feeling afforded well-grounded hopes of success in the pursuit. Sir Alexander also noticed the establishment of the Judicial Committee of the Privy Council, for hearing appeals, as having originated, so far as its connexion with India was concerned, in this Society. His attention having been drawn to the necessity of such a Court, by the discovery that an appeal by the Rájá of Ramnad had been lying over for twenty-seven years, owing to the want of some person whose duty it should be to take charge of such cases. Sir Alexander then detailed the constitution of the Judicial Committee, and pointed out the obligations which the members of it were under to acquaint themselves thoroughly with the subjects on which they were called upon to decide; and its advantages in inciting barristers, students, and others, to devote their attention to matters connected with the administration of our eastern empire. From the apathy with which such questions were usually viewed, it had been found useless to prepare reports of the statements and adjudications of these appeals, but an arrangement had been made by the government, which would cause such reports to be regularly prepared and published. As far as they went, Sir Alexander observed, that even the slight notices of the cases heard, contained in the Court Circular, were of use, inasmuch as many persons thus became aware of them, who would not be inclined to read more ample details.

From this subject Sir Alexander passed to the projected publication of a Quarterly Journal, expatiating on the advantages it would offer as a medium of extensively circulating whatever information might be communicated to it, an advantage which would not even be limited by the circulation of the Journal itself, as from the connexion of the publisher employed by the Society with the *Saturday Magazine*, it was fair to suppose that any fact or observation of general interest would be copied from the former into the latter, and thus secure a circulation of 70,000 or 80,000 copies: this would naturally prove a great inducement to young officers and others, whose names would be made generally known in connexion with habits of intelligence and observation. The beneficial effects of a greater circulation would also, it was expected, be secured for the publications of the Oriental Translation Fund, by means of an arrangement just entered into with Mr. Bentley, and thus some very important results would be obtained. Sir Alexander stated, that he had ascertained that the three works connected with India, which had attained the greatest circulation, were the Journal of Bishop Heber, the Life of Sir Thomas Munro, and the Oriental Annual; and he pointed out the causes to which this superior attraction might be ascribed, and the classes of persons likely to be most interested in them. The works written by ladies had also tended to draw more general notice towards the East, especially those by Mrs. Graham, Mrs. Lushington, Mrs. Meer Hassan Ali, and Mrs. Belnos. Sir Alexander then drew a comparison of the state of the East as to civilization at present with what it was four centuries ago; mentioning the curious fact, that a short time back, in the city of Cairo, a procession took place of fifty Muhammedan medical students, headed by their European instructor in his national costume, returning from receiving the rewards conferred by their ruler, for their proficiency in surgery and anatomy, displayed in actual dissections of the human body. At Damascus also, a city once esteemed so sacred that no Frank was permitted to enter it, the British Consul-General in Syria had lately to attend on some public occasion, when he was received with every demonstration of honour and respect. Constantinople itself might now be considered the advance-guard of European civilization in its progress towards the East, an object which all the changes that had lately occurred would tend to promote. Even the influence of the Russians, their examinations of the coasts of the Black Sea, their college at Pekin, to which it was now considered an honour to be appointed, and the establishment of a British Consul

at Trebisond, whatever their political objects might be, must inevitably conduce to the spreading of civilization throughout the East. In conclusion, Sir Alexander expressed his conviction that the President of the Board of Control would feel it to be his duty to support the operations of the Society, considering the importance of the means at its disposal for promoting the welfare and prosperity of the people of India.

The Right Hon. CHARLES GRANT, President of the Board of Control, rose to move, "That the thanks of the meeting be presented to the Right Hon. Sir A. Johnston, for his able Report, and that he be requested to reduce his observations to writing, for the purpose of being printed together with the Report;"—and observed that the merits of the motion were so obvious that he could not doubt its success. When the general interest displayed by Sir Alexander in furthering the objects of the Society, and the early and active share he took in its formation, were considered, it must be felt that, however deep might be the debt of gratitude due to others, it was peculiarly so to him, and that when recording the names of those who have proved themselves zealous and constant friends to the Society, it cannot forget to assign him a place among the most distinguished. The right honourable gentleman expressed the gratification he enjoyed at being present on such an occasion as this meeting, though he had to regret that it was the first time he had ever had that pleasure: he trusted, however, that he might be allowed to make up by his maturer homage, for any want of attention hitherto. It was impossible, he observed, for any man, interested in the prosperity of the nation, not to feel an interest in the success of the Society: for his own part, he was quite unable, even could he wish it, to sever from his mind the early and vivid recollections of India and its inhabitants, with which it was imbued; and an Institution like this he conceived entitled to his warmest support. India itself had seen the first association of Europeans for the purpose of diffusing a knowledge of its history, literature, and antiquities; but notwithstanding the establishment of that Society, something was still wanting: we found in India, it was true, excellent and able men applying the talents with which they were endowed, and the information they had acquired, to great and worthy objects; but from the fleeting state of society in that country, the stream which was there united soon broke into a thousand channels, which on reaching England were altogether lost; like those mighty rivers of which we read, in other regions, flowing from their sources in one ample flood, diffusing richness and fertility all around their course, but when approaching the termination of their career, dividing into numberless branches, and frittering away their stores in trivial streams. A rallying-ground, as it were, was required for the information which had been there brought together, but was here dispersed and forgotten; and this, the present Society had accomplished: by it, the diverging streams had been condensed and bound up; by it would be again collected and brought together, not the first experimental efforts, but the mature and ripened acquirements of those gifted individuals who have returned from the discharge of official duties in the East, to impart their knowledge and information to their countrymen at home. All these were circumstances which must bear fruit to the advantage of this Society; and it gave him sincere satisfaction to see so numerous and respectable an assemblage of such men around him; he trusted to see the numbers still increase of these, whom he must consider the representatives of the Indian people:—he repeated, he rejoiced to see them there, and to notice that even China might be said to have her representative among them. He had spoken of the presence of the representatives of the people of India—might he not say of different parts of the world? For did he not see near him the Envoy of the Grecian State, and how pleasing was it to consider this as an intimation that Greece was recovering from the lethargy in which she had so long slept, and was beginning again to feel an interest in the fate of India,—not that guilty interest which once influenced her people to carry desolation and war into the territories of those whom

they haughtily characterized as barbarians—but that holier interest which springs from an anxiety to further the progress of civilization and refinement among all nations. This reflexion, the right honourable gentleman remarked, called forth all those classical associations which connected the Ganges and the Indus with the Ilissus, and the name of India with the exploits of Bacchus and of Alexander.

If the Society, Mr. Grant proceeded to observe, was only composed of Europeans and Christians, its design would still be incomplete and unsatisfactory, but it admitted the natives of the East to a participation in its proceedings, it united them with itself, and thus not only secured a great advantage, but marked its measures with a character of peculiar interest: in proof of this, he might refer to the works now on the table, one of which was the production of a Hindú. If the Society had only aimed at exciting an interest in favour of literature and science, in the minds of the natives of the East, it would have done much, but by blending them with its own body, it has secured their effective co-operation in the work, and incited them to follow it up among themselves. In conclusion, Mr. Grant adverted to the loss which the Society had sustained by the death of so many valuable members; and this, though a source of deep regret, yet carried with it some slight degree of consolation: it was something, he observed, to be able to say, that such men as these had once belonged to the Society:—it was not every institution which could boast of having enrolled such names as those alluded to, in its ranks, and it was no small proof of the extent and stability of the Society, that it was able to bear the loss of such men.

The motion, having been seconded by Major Sir Henry Willock, K.L.S., &c., was put and carried unanimously.

The Right Hon. the President then rose, and submitted from the Council, several additions to and alterations of, the Regulations of the Society, rendered expedient by various circumstances: they are as follows:—

Add after Art. VI.—Any person, not residing within the British Islands, who may be considered likely to communicate valuable information to the Society, is eligible for election as a Corresponding Member.

In Art. VII.—Strike out, “Non-resident.” Add after “meetings,” “Library and Museum:” and at the end, “or entitled to copies of the Transactions.”

In Art. XXI.—Strike out the last sentence altogether.

Add a regulation after Art. XXVII. as follows:—“The Council shall have the power of provisionally filling up vacancies in its own body occasioned by resignation or death.”

Add a regulation after Art. XXVII. as follows:—“*Committee of Papers.* The Council shall appoint a Committee of Papers, to which all papers communicated to the Society shall be referred for examination; and it shall report to the Council, from time to time, such as it may deem eligible for publication.”

After Art. XLIV. add the following:—“Any person elected as a Resident Member of the Society, who shall proceed to the Cape of Good Hope, or any place to the eastward thereof, shall not be called on to continue the payment of his annual subscription, but his rights and privileges, as a member of the Society, shall remain in abeyance, with liberty to resume them on re-commencing the payment of his annual subscription, or paying the regulated composition in lieu thereof.”

After Art. XLVII. add the following:—“The publications of the Society shall not be forwarded to any member whose subscription for the current year remains unpaid: and, The Secretary shall apply, by letter, to all members whose subscriptions shall be in arrear at the Anniversary Meeting of the Society.”

In Art. LXI. add—"To receive the report of the Committee of Correspondence."

In Art. LXII. add after "of"—*The Journal or*—.

Add to Art. LXVII.—"But no stranger shall be allowed the use of the Library without the permission of the Council."

These propositions having been severally put from the chair, and agreed to, the President observed, that at the late hour at which they had arrived, he would not feel warranted in detaining the members by any lengthened remarks of his own, especially after the able addresses with which they had already been favoured. He was happy in having it in his power to congratulate the meeting on the improvement in the prospects of the Society; at the same time, he had to express his regret at the absence of the actual founder of this Society; whether present or absent, however, it must be a source of great gratification to that eminent individual to hear of the high rank attained by a Society, of which he had laid the foundation: it was satisfactory also to know, that his merits, standing foremost as he did in the ranks of Oriental scholars, had been recognised by the Royal Patron of the Society, and that the offer of the distinction so justly conferred on Sir Charles Wilkins and Sir Graves Haughton, had been in the first instance made to him; and was only declined on the ground of his advanced age, and the feeble state of his health. The President stated, that His Majesty had invariably felt great interest in the success of the Society, and that the honours awarded to the two distinguished scholars above named, might be considered a direct recognition of the importance of its objects. The Right Hon. Gentleman proceeded to advert to the subject of uniting the natives with the Society, in the prosecution of its views; and called the attention of the meeting to the Essay on Hindú Architecture, by Rám Ráz; the arrival of which, had excited so much interest among the architects of this country, at the last anniversary. The author of this work, and another celebrated native of India, Rám Mohun Roy, were unfortunately both deceased since that time. Their examples proved the desirableness of promoting the cultivation of their mental powers among the natives, and diffusing a general taste for English literature in India; it was interesting to observe what had already been done in this way, and to examine the publications by natives in India of late years, contained in the Society's Library. It would, in fact, otherwise be impossible to carry on researches into the history, manners, antiquities, &c., of India, to the extent that is desirable. What can Europeans, engaged as they are in official and public avocations, do in the promotion of such investigations? We shall not, said the Right Hon. Gentleman, be in possession of all the knowledge on these subjects we require, until the natives are enabled and persuaded to join in the search, and communicate the results themselves. He concluded, by expressing his pleasure at seeing so large an attendance of the members, and his hope to be surrounded by an equally numerous party at the dinner in the evening.

It was moved by RICHARD HORSEMAN SOLLY, Esq., F.R.S., and seconded by Isaac Lyon Goldsmid, Esq.,—That the thanks of the meeting be returned to the Council for its services during the past year. Mr. Goldsmid, in seconding the motion, expressed his astonishment, that the efforts of the Society were so little appreciated in general; professing the peculiar faith he did, he felt warmly interested in every thing connected with the East, and although the present was the first meeting at which he had ever attended, he could not help saying, how much he was gratified with the views and proceedings of the Society.

CAPTAIN GOWAN observed, that although he fully concurred in the propriety of the motion, he considered it would be advisable that the President of the Society should always be the President of the Board of Control for the time being. He had, in fact, always understood that such was to be the arrangement,

and he wished to draw the attention of the Council to the subject. He wished to be understood as not referring to the President of the Society in his individual capacity, or as wishing in any way to detract from the merit of the services that gentleman might have rendered to the Society, but simply to express his opinion that great advantages would be secured to the Society by the change.

The Right Hon. President, in putting the question, said that, agreeing generally in the view taken by the honourable and gallant member who had just spoken, he had felt it to be his duty, on retiring from office as President of the Board of Control, to tender the resignation of the Presidentship of this Society, but that the Council had not thought fit to accept that offer. He could only say that he should be extremely happy to resign, either now or at any time when he might be called on so to do, in favour of his Right Hon. friend (Mr. Grant), or any other gentleman who might be selected by the Society. He would, however, take the opportunity of stating that his late Majesty, King George IV., was so convinced of the importance of this Society being connected with the government, that he directed a clause to be inserted in the Charter, enacting that the President of the Board of Control, for the time being, should always be a Vice-Patron of the Society. There had been several Vice-Patrons nominated by the Society, among whom might be mentioned the Dukes of York and Sussex, Prince Leopold, and the Marquesses of Hastings and Wellesley; but the President of the Board of Control was invariably the ex-officio Vice-Patron of the Society. Sensible as he was of the great advantages of the Society at the time of its formation, he was most willing to place himself at its head, and devoted to its progress all the time and attention he could spare from his official duties: he now, however, thought it might be more conducive to the interests of the Institution, if it possessed a more direct communication with the government through its President, and that therefore it might be advisable to place the President of the Board of Control in the chair.

Mr. C. GRANT would not enter into the question of the propriety of uniting the two offices alluded to, though he conceived there were some considerations affecting it, which ought to make the Society pause as to its adoption. He would only state that so long as his Right Hon. friend continued to hold the office which he did, with the support and applause of the Society, he certainly would on no account accept a nomination to the chair. Indeed, he was of opinion that if he was only capable of feeling an ex-officio interest in the success of the Society, he was by no means a fit person to place in that high station.

The question was then put, and carried unanimously.

Mr. D. POLLOCK, in moving a vote of thanks to the Right Hon. the President, remarked that it would undoubtedly be thought proper, before proceeding to elect the new officers, to thank those who were going out for their services: and he had not anticipated the necessity of doing more than calling their attention to the motion he was about to propose. After what had fallen from the honourable member behind him however, he thought he must have gone somewhat wider into the question, but from this task he had been spared by the discussion which had ensued, and the temperate and ingenuous manner in which the proposal had been disclaimed by the Right Hon. President of the Board of Control. He might refer to eleven years of superintendence of the Society's affairs on the part of their Right Hon. President, but after what had passed he was convinced that it was only needful for him to submit the motion, viz. "That the thanks of this meeting be presented to the Right Hon. the President, for the uniform interest he has shown for the welfare of the Society, and the ability with which he has presided over it."

Sir GEORGE STAUNTON, Bart., in seconding the motion, said that in his opinion the prosperity of the Society was in a great measure attributable to its having

had only one President since its institution, while the constitution of the Society was so admirably contrived, that it secured all the benefits which could be derived from having the President of the Board of Control ex-officio President of the Society.

CAPTAIN GOWAN said that, notwithstanding what had passed, he still retained his opinion that the offices ought to be united: he might give offence by stating his view of the subject so boldly and openly, but to that he was indifferent; he knew that his idea of the subject was supported by many members of the Society, even some of those who were now present, though they might not like to come forward as he had done and say so. He again disclaimed any intention of invidiously referring to the right honourable gentleman who at present filled the chair; indeed, being unaware of the extent of the services rendered to the Society by him, he could not possibly entertain any wish to depreciate them.

The motion was then put by Mr. Pollock, and carried unanimously.

Mr. WYNN, in acknowledging the vote, observed that there was great inconvenience in instituting personal comparisons between two individuals who were both present on the occasion, and his remarks would therefore necessarily be brief. He was bound to say, however, that he had great doubts of the expediency of making the President's chair of the Society an ex-officio appointment as a general rule: the present instance, however, stood as a peculiar case. It was well known that the Presidency of the Board of Control was a political office, liable to be newly assigned with every change of ministry, and it might happen that a person would be appointed who had not previously paid any attention to the subjects which were intrusted to his charge: he would thus, as it were, have his business to learn while discharging the duties of his office, and could hardly be expected to possess the necessary leisure to devote a proper degree of attention to the interests of the Society. With respect to the individual now filling the office, however, the case was widely different; for he might be said to possess an hereditary connexion with India, and to have devoted all his life to a cultivation of the relations which bound him to it. The Society could not therefore, perhaps, do better than select that gentleman for its head; but, as a general rule, he must again observe he did not think its adoption would be found advisable. The right honourable gentleman concluded by expressing his thanks for the honour which the Society had conferred upon him.

Sir HENRY WILLOCK, K. L. S., proposed a vote of thanks to HENRY THOMAS COLEBROOKE, Esq., Director of the Society, for his kindness in allowing his name still to appear in its list of officers, with an expression of regret at his continued indisposition; which being seconded by James Alexander, Esq., was carried unanimously.

The thanks of the Society were returned to the Vice-Presidents, on the motion of COLIN ROGERS, Esq., M. D., seconded by JOHN COTTON, Esq.

The thanks of the Society were moved to the Treasurer, JAMES ALEXANDER, Esq., by RICHARD TAYLOR, Esq., F. L. S., who expressed his satisfaction at the prosperous state of the funds, and the general progress of the Society, of which he was an original member. As such, he wished, though not relative to the present question, to say that he dissented *in toto* from his honourable and gallant friend as to the propriety of joining the offices of the President of the Board of Control and of this Society. He thought such an arrangement would make the latter a sort of political appendage to the former, and he hoped that the gallant officer would not find a single seconder among the members present, to a proposition which would in effect deprive the Society of one of its chartered rights, viz. the annual choice of its President and other officers.

CAPTAIN GOWAN explained that he had no intention of depriving the Society of its elective rights, or to compel it to have an ex-officio President, if it should

be desirable to make another selection: he wished to have it adopted as a general rule, retaining the power of removing the President whenever it might be thought necessary.

The motion being seconded by Lieut.-Colonel WILLIAM HENRY SYKES, F.R.S., was unanimously agreed to.

Mr. ALEXANDER, in returning thanks, assured the meeting of his desire to promote the interests of the Society, and strongly urged on the members present the necessity of using their utmost exertions to increase the annual income of the Society, observing that a society like this should be able at once to discharge every demand against it, but this could not be expected until a large surplus on its annual income was permanently secured.

It was then moved by the Right Honourable Sir ALEXANDER JOHNSTON, V.P. R.A.S., and seconded by DAVID POLLOCK, Esq.; that the thanks of the Society be presented to CAPTAIN HARKNESS, Secretary to the Society, for his services during the past year.

Sir Alexander, in moving this resolution, remarked, that Captain Harkness presented an instance of the great talents displayed by many officers of the Company's service, in investigating the history and antiquities of the country in which they were placed, and acquiring a knowledge of the various languages which have once flourished, or are still spoken there. In this respect, Captain Harkness might be considered the worthy successor to the late Colonel Mackenzie; and Sir Alexander expressed his hope, that Captain Harkness might be enabled to make some use of the collection formed by Colonel Mackenzie, the value of which, no one knew better how to appreciate than himself, and which no one was so well qualified to take charge of, and make known to the public at large.

Captain GOWAN said, that fully appreciating as he did the value and importance of the Mackenzie Collection, and being fully convinced, that no one but the present Secretary to the Society, was adequate to the task of reducing it to order, and publishing the information which it contained; he begged to urge on the Council, the necessity of making a formal application to the Court of Directors, to secure its concurrence in some arrangement, by which that gentleman might be enabled to prolong his stay in this country, and secure the valuable records and documents of the Mackenzie Collection from that oblivion and speedy decay, to which they were otherwise inevitably destined.

The Right Hon. the President and Sir A. Johnston, explained that the course suggested by the gallant officer, had been already adopted by the Council, through the medium of the President, but that no reply had as yet been received from the Court of Directors to the communication addressed to it on the subject.

The motion having been put and carried unanimously, Captain Harkness expressed his acknowledgments for the honour done him by the Society.

The thanks of the Society were then returned to Sir GRAVES HAUGHTON, Librarian; on the motion of JOHN SHAKESPEAR, Esq., seconded by COLONEL WILLIAM MILES.

Mr. I. L. GOLDSMID proposed a vote of thanks to the Right Hon. Charles Grant, Official Vice-Patron of the Society, for his attendance this day, and his general attention to Indian affairs. He alluded to him particularly, as the author of the Bill, which removed all distinctions in civil rights among the natives subjected to British authority in India, and placed all on the same broad basis of freedom. Whatever, observed Mr. Goldsmid, his country might do here for him, he was grateful to the Right Hon. Gentleman for the benefits he

had conferred on his co-religionists in India, and for that, he considered him deserving an expression of thanks on the part of the Society.

Sir Alexander Johnston seconded the motion.

Captain Gowan inquired what was the particular measure introduced by Mr. Grant, alluded to by the mover.

Mr. Goldsmid explained, that it was the Indian Jury Bill.

CAPTAIN GOWAN then said, that he entirely approved of the motion, and rejoiced at the extinction of that iniquitous system which had so long prevailed in the British territories of India, by which natives of the highest respectability, character and talent, were precluded from enjoying those rights to which they were entitled: while persons of the lowest class and most worthless character were privileged to possess the same rights, merely because they professed to be Christians. He was pleased at the appellation of representatives of the people of India, which had been bestowed on them by the right honourable gentleman; he was proud that they had been recognised in that character, and he trusted that they would prove themselves worthy of the designation. The honourable member concluded by expressing his satisfaction that the Society was considered not to restrict itself to subjects of antiquities and literature alone, but was open to the reception of questions affecting the moral and social improvement of the people of our Indian empire.

The President then put the question, which was unanimously agreed to.

Mr. Grant returned thanks.

Sir Henry Willock and Charles Elliott, Esq., having been nominated scrutineers, the meeting proceeded to ballot for the Council and Officers for the ensuing year. On the termination of the ballot: the President announced that the list of officers remained as before, with the exception of Sir Graves Haughton being substituted for Colonel Tod as Librarian. The following gentlemen were declared elected into the Council; viz. Sir Robert Harry Inglis, Bart., W. Butterworth Bayley, Esq., Lieut.-Colonel Colebrooke, Charles Elliott, Esq., Richard Jenkins, Esq., Louis Hayes Petit, Esq., David Pollock, Esq., and Professor Wilson, in the place of the Earl of Caledon, Right Hon. Henry Ellis; Right Hon. Holt Mackenzie, the Hon. R. H. Clive, Richard Clarke, Esq., Lieut.-Colonel Doyle, Lieut.-Colonel Tod, and H. St. G. Tucker, Esq.

The next General Meeting of the Society was announced for the 7th of June, at two o'clock.

JOURNAL

OF THE

ROYAL ASIATIC SOCIETY.

ART. XVI.—*A Memoir of the Primitive Church of Malayála, or of the Syrian Christians of the Apostle THOMAS, from its first rise to the present time, by Captain CHARLES SWANSTON, of the Honourable East India Company's Military Service on the Madras Establishment. — Communicated by the Madras Literary Society and Auxiliary Royal Asiatic Society.*

Read 5th of January, 1833, &c.

CHAPTER THE FIRST.

FROM THE ARRIVAL OF THE APOSTLE THOMAS TO THE FIRST APPEARANCE
OF THE PORTUGUESE IN INDIA, A.D. 1502.

THE Syrian or primitive church of *Malayála* Christians acknowledges Saint THOMAS for its founder; and from the earliest dawn of Christianity in India, the tomb of that apostle has been as much venerated in the East as the tomb of Saint PETER was at Rome. This is not asserted on the authority of any obscure tradition, but unites in its favour all the proofs which can warrant its correctness: the accumulated testimonies of the first ages of the church; of Saint JEROME; of Saint JOHN, surnamed CHRYSOSTOM; ATHANASIUS, and EUSEBIUS.*

COSMOS, surnamed the Indian navigator (*Indicopleustes*), one of the first travellers who has given any account of the Christians of India, states, that in A.D. 522, Christianity was successfully preached in India. “The pepper coast of Malabar, and the isles of the ocean, Socotora, and Ceylon, were peopled with an increasing multitude of Christians; and the bishops and clergy of those sequestered regions derived their ordination from the Catholic of Babylon.” At the end of the ninth century, the shrine of St. THOMAS was devoutly visited

* St. JEROME of Palestine, A.D. 379; JOHN, surnamed CHRYSOSTOM, patriarch of Constantinople, A.D. 403; ATHANASIUS, patriarch of Alexandria, A.D. 325; EUSEBIUS, bishop of Casarea, A.D. 338.

by the ambassadors of ALFRED,* and MARCO POLO, in the thirteenth century, was shewn the spot where the apostle suffered martyrdom on the Mount, in the neighbourhood of *Mailápúr*, "which was then," he says, "much frequented by Christian and Saracen pilgrims from all parts, but particularly from the pepper coast of Malabar, in which country there are both Christians and Jews who have a speech by themselves. The Saracens hold him a great prophet, and call him ANNANIAS, that is, holy man. The Christians take of the earth where he was slain, which is red, and carry it with them with great reverence, and give it, mixed with water, to the sick."

The Portuguese, on their first arrival in Malabar, found there nearly two hundred thousand Christians, the wreck of an unfortunate people. They called themselves Christians of St. THOMAS; and, after the example of their ancestors, it was their custom to go every year on pilgrimage to the place where, according to certain legends of their church, their apostle had consummated his martyrdom. His history and miracles, extracted from their annals, had been composed into a species of canticle, translated into the language of the country, and were sung by the inhabitants of the fishery, and of the coast of Malabar.

In addition to the authority of these witnesses may be adduced the usages and monuments still existing (A.D. 1826); and which ascend even to that epoch (A.D. 51), when the Christian name was first known in India.†

To this day, and from time immemorial, the town of *Mailápúr*, to which the Christians of India have given the name of St. Thomè, is crowded every year with pilgrims; and the neighbouring mount is covered with a multitude of Christians, assembled from all parts of India, and even from the interior of Armenia and Syria, to kiss the

* This circumstance is related in the following extract from Sir F. PALGRAVE'S *History of the Anglo Saxons*, p. 185, 12mo, Lond. 1831.

"From the many travellers who visited the court of ALFRED, he had heard of the existence of the Syrian Christians, and he determined to send the bishop of Sherburn, whose name was SWITHELM, to give them help. SWITHELM not only bore king ALFRED'S gifts to India, but returned in safety with the presents which the Hindo-Syrians had sent as tokens of their gratitude, gems and precious spices of sweet odour. And ALFRED'S fame was greatly increased by this enterprise."—ED.

† The name of Christians of St. THOMAS, transmitted from age to age by the followers of this church; the custom of celebrating in the Syrian tongue public worship; the name of a bishop JOHANNES, found amongst the signatures of the first general council of Nice, A.D. 325, and who there bears the title of Bishop of Persia and of India,—are also important facts, and tend to confirm the general opinion that St. THOMAS was the first apostle of India.

spot where St. THOMAS suffered martyrdom, to deposit their offerings, and to pray on the sepulchre of the apostle.

The traditions of a primitive and ignorant people are almost always confused, and often blended with fable. Through the mists which envelop the traditions of the Christians of St. THOMAS, the following is what appears to be the most probable account, and that which approaches nearest to the truth. After having established Christianity in Arabia Felix, and in the island of Socotora, the apostle came into India and landed at Cranganór (A.D. 51), where the most powerful sovereign of the Malabar coast then resided. History, both sacred and profane, mentions, that before the birth of CHRIST, numbers of the inhabitants of Judea had quitted their country and had spread themselves over Egypt, Greece, and many of the kingdoms of Asia. St. THOMAS having learnt that one of these small colonies was settled in the neighbourhood of Cranganór, immediately repaired to the spot which the Jews had chosen for an asylum. He preached to them the Gospel and baptized many of their number. This was the cradle of Christianity in India.*

* The descendants of this colony are now divided into two classes—the Jerusalem or *white Jews*, and the ancient or *black Jews*. The white Jews, in number now not exceeding 200, live in the town of Mattancherry, about one mile distant from Cochin, which is also inhabited by black Jews. They have two respectable synagogues in the town, one for each class; but the great body of the black tribe inhabit towns in the interior of the country, and have many other synagogues.

The tradition handed down to them by their fathers is, that they are part of the tribe of MANASSEH, which was carried into captivity by NEBUCHADREZZAR, and sent to the easternmost part of his mighty empire; that they came to Cranganór, where their forefathers continued a thousand years. They enjoyed a patriarchal jurisdiction within the district, with certain privileges of nobility, which were engraven on a plate of brass. The grant, to this effect, by the sovereign of the country, is signed by seven kings as witnesses. This record is still in their possession. It bears no date, but it proves the estimation in which the colony was held at the time the grant was made.¹ The destruction of Cranganór, which contained 80,000 people, the Jews describe as being like the desolation of Jerusalem, and arose from discord among themselves. One of their chiefs called to his assistance a native prince, who razed their city to the ground. Such of the people as escaped captivity or slaughter fled to Cochin, and built the town of Mattancherry, A.D. 1689–1700. When the Dutch made themselves masters of Cochin, the white Jews reckoned their numbers not to exceed 4,000.

¹ In the *Asiatic Journal*, N. S. vol. vi. p. 6, will be found an article on the Jews of Malabar, containing a fac-simile, with a transcript in modern Tamil letters, and a translation by the late C. M. WHISH, Esq. of the Madras Civil Service, of the inscription above mentioned, from which it is clearly proved that the date of the document is the year 231 of the Christian era. The original documents from which this article was drawn up are in the possession of the *Royal Asiatic Society*, having been presented to it by THOMAS HERVEY BABER, Esq. of the Bombay Civil Service.—ED.

In a short period of time, the seed cultivated by the apostle became fruitful and multiplied a hundred-fold. The religion of the Gospel spread to Cranganór; to Parúr,* a city of the interior; to Quilon,† a celebrated city on the same coast; and into many of the small states of that part of India. The converted Hindús, among whom were, particularly, a few head *Bráhmans* of the families of Changanbary, Pálakomatta, Pally, Cálycounal, Coircáre, Colicáre, Cádapúr, Vaimbly, and of Mottalottil, united themselves with the Jews; churches multiplied, and the language of Syria was adopted in the celebration of their public worship.‡

St. THOMAS, after having given laws and a government to these infant churches, departed from Malabar and travelled towards the coast of Coromandel. Mailápúr, a rich and great city, and at that period the residence of a king, besides being a place of great sanctity, and one much resorted to by the followers of BRAHMÁ on pilgrimage to its far-famed temples, was selected by the apostle for the seat of his mission: he proclaimed his Divine Master, and planted in the bosom of that nation, where idolatry reigned triumphant, a people, worshippers of the only true God. The king received baptism, and, after his example, a part of his subjects embraced the Gospel. These numerous conversions excited the hatred and jealousy of the *Bráhmans*, who stirred up the multitude, the followers of their great idol, and in their fury they stoned the apostle to death; while one of the *Bráhmans*, perceiving in him some remains of life, pierced the body with a lance. St. THOMAS thus received, as the price of his love to his Master, and of his devotedness to the faith, the honour and crown of martyrdom.§

* At Parúr, there is now standing an ancient Syrian church, supposed to be the oldest in Malabar. It is called the church of St. THOMAS the Apostle. The ancient church of Neranun, tradition also refers to apostolic times.

† BALDEUS, the Dutch minister, traveller, and historian, says, "On the rocks near the sea shore of Conlang (Quilon), stands a stone pillar, erected there (as the inhabitants report) by St. THOMAS: I saw this pillar in 1662."

‡ About the year 64 of the Christian era, the division of time into *manwantaras*, or patriarchal ages, was introduced by the *Bráhmans*. They were formed from the computed conjunctions of Saturn with the sun, and were nine in number; the earliest commencing with the year 4,225 before Christ. The object of this is assumed to have been the assertion of a claim to an antiquity beyond that of the Mosaic account; the knowledge of which had, just previously to this change in the mode of computation, reached India.

§ A.D. 1688-1723, Hamilton, in his curious account of the East Indies, gives the following history of the death of St. THOMAS, which agrees in every point with the tradition preserved by the Christians of the present day.

"There is a little dry rock on the land called the "Little Mount," where the

The church of *Mailápúr*, which the apostle had founded, flourished long ; it had its bishops, its priests, and its government, like the other apostolic churches ; but, eventually, the neighbouring Hindú princes, instigated by the *Bráhmans*, who were ever jealous of its prosperity, attacked the city, and having rendered themselves masters of it, and of the provinces depending on it, the Christians became exposed to the most violent persecutions, and were destroyed with fire and sword. To escape from the cruelties of these princes, the greater part, with their bishops and priests, fled towards Cape Comorin, which separates the two coasts, and, passing thence towards the north, sought refuge in the mountains among their brethren, whom St. THOMAS had instructed on the coast of Malabar. They spread themselves over the countries of Travancór, Quilon, and Cranganór, and in the lands belonging to the *Zamorin*.

Towards the end of the second century of the Christian era, a misfortune more to be dreaded than the persecutions of the *Bráhmans* afflicted the church of India ; for divisions which arose in her own bosom weakened the purity of the faith and the vigour of the primitive discipline. About this period the great fame of the Alexandrian school was spread over the Christian world ; its reputation had even penetrated into India, and those Christians who groaned under the

apostle designed to have hid himself till the fury of the pagan priests, his persecutors, had blown over.

“ There was a cave in that rock for his purpose, but not one drop of water to drink ; so St. THOMAS cleft the rock with his hand, and commanded water to come into the cleft, which command it readily obeyed ; and ever since there is water in that cleft, both sweet and clear. When I saw it there were not above three gallons in it. He stayed there three days, but his enemies had account of his place of refuge and were resolved to sacrifice him, and in great numbers were approaching the mount. When he saw them coming he left his cave, and came down in order to seek shelter somewhere else ; and, at the foot of the mount, as a testimony that he had been there, he stamped with his bare foot on a very hard stone, and left the print of it, which remains there to this day a witness against those persecuting priests. The print of his foot is about sixteen inches long, and, in proportion, narrower at the heel and broader at the toes than the feet now in use among us. He, fleeing for his life to another larger mount, about two miles from the little one, was overtaken on the top of it before he was sheltered, and then they ran him through with a lance ; and in the same place where he was killed he lies buried.

“ When the Portuguese first settled there, they built a church over the cave and well on the Little Mount, and also one over his grave on the great one ; where the lance that killed the apostle is still kept as a relic. In that church there is a stone tintured with the apostle’s blood, that cannot be washed out. I have been at both mounts, and have seen those wonderful pieces of antiquity.”

Mailápúr was taken by the Portuguese A.D. 1547, when they founded an episcopal church under the name of *St. Thomè* ; A.D. 1551, they built the church on

dissensions and the decay of manners, and of discipline in their church, applied to DEMETRIUS, then bishop of Alexandria, and prayed him to send amongst them a man who, by his talents and virtues, might put an end to the troubles which agitated the church, and enforce the authority of its laws and of its discipline.

Tradition affirms that PANTENUS was chosen, and that he passed many years in India; but history is silent on the particulars of his voyage and of the success of his mission.*

In the fourth century, St. ATHANASIUS, bishop of Alexandria, came to the succour of the Christians at Malabar, and sent them a bishop to rule over their church. The native historians, however, from their own annals and traditions recount, that up to the year of our Lord 345, after the first propagation of Christianity by St. THOMAS, there were no foreign bishops or priests amongst the Christians of India; and that they had but a few places of worship built after the form of the Hindú pagodas of the country, till MAR THOMAS, by the direction of EUSTATHIUS, bishop of Antioch, assumed charge of their church, and introduced amongst them "several bishops and priests, as also many Christians, men, women, and children, from foreign countries."

THOMAS CAMA,† or MAR THOMAS, was an Armenian merchant, and an Arian. Trade first brought him to the coast of Malabar, where he amassed great wealth; and, being a virtuous and upright man, he was honoured with the friendship of the kings of Cranganór and Cochin,

the great mount, now known under the name of the "Mount," eight miles from Fort St. George, which is called the church of "Our Lady of the Mount." Underneath the great altar of this church is placed the cross, believed by the Christians to be the work of the apostle St. THOMAS. This miraculous cross is cut out of a piece of grayish unpolished rock, about two feet square. Its four branches are of equal length. It is cut in relief one inch from the stone, and is about four inches in breadth. Eight days before Christmas, when the Portuguese celebrated the feast of the "Expectation of the Virgin Mary," the saint performed an annual miracle (by changing the colour of the cross successively into red, brown, and the purest white, and afterwards surrounding it with dark and moist clouds, when it was covered with so great a moisture, that the water distilled from the stone all over the altar,) till he was silenced by the profane neighbourhood of the English. It was the custom for all Portuguese ships on first coming in sight of the church of Our Lady of the Mount, to salute it with a broadside.

The church built on the Little Mount over the well and cave is called the "Church of the Resurrection."

* The point of tradition handed down by Saint JEROME and by EUSEBIUS is, that PANTENUS found in India the Gospel of Saint MATTHEW written in Hebrew. But MOSHEIM and other critics inform us, that the ancients comprehended under the name of *India*, Ethiopia, Syria, Persia, &c., and that the mission of PANTENUS was probably to one of those states.

† Called by Mr. WREDE, THOME CANNANEO; vide *As. Res.* vol. vii. p. 364.

and beloved and respected by the Christians of St. THOMAS. It is stated that he built many churches throughout the country; established seminaries for the education of the clergy; and founded a town in the neighbourhood of the city of Cranganór, in which he planted the foreign colony of Christians, and called it *Mahádévapatam*. Assisted by the teachers from Syria, he introduced the Syro-Chaldaic ritual; and from his influence with the *Perumal* princes, he obtained the great and extensive privileges which were uninterruptedly enjoyed for succeeding centuries by the Christians of Malabar. The Gospel made successively new conquests: churches multiplied: the virtues of the people were rewarded by the favours of the sovereigns of the country; and the Christians of St. THOMAS were raised to an equality with the superior castes.

The privilege of being independent of the Hindú rulers and judges of the country, except in criminal cases, was insured to them. The right to rule over the church of *Malayála* was vested in the families out of which the apostle Thomas had ordained priests. From those families only were to be chosen such as were to have jurisdiction and to be archdeacons. Their bishops were acknowledged as the natural judges of all civil and ecclesiastical causes, and their authority was extended to all temporal as well as spiritual matters.

These grants, immunities, and privileges, were engraved on plates of mixed metal, six in number, in different languages now unknown. On one, the nail-headed or Persepolitan character, has been made use of; while the character of the writing on one of the others is supposed to have no affinity with any existing character known in Hindústán.*

* About three hundred years ago, the tablets on which are engraved the rights of nobility, and other privileges, granted by the princes of a former age to the Syrian Christians, were deposited by the Bishop of *Angamalè* in the hands of the Portuguese at Cochin, and were lost, to the extreme regret of the whole nation. After the loss of those tablets, the Christians could produce nothing in support of their claims to nobility, except what was handed down by tradition; and it was even doubted whether such grants had ever existed, till the arrival of Colonel MACAULAY (now Lieutenant-General COLIN MACAULAY) as British resident in Travancore, who directed an immediate search to be made for the lost tablets, and was fortunate enough to discover them, in the year 1806, to the great joy of the Syrian church. The inscription on the largest plate is thirteen inches in length, and about four inches broad. The plates are written on both sides.

The cuneiform or nail-headed character is on the plate reputed to be the oldest, and the grant on this plate is witnessed by four signatures engraved in an old Hebrew character, resembling the alphabet called *Palmyrene*. These plates are now in the possession of the college at *Cottayam*.¹

¹ In the article before referred to in the *Asiatic Journal*, it is stated by Mr. WHISH that the Jews say St. THOMAS arrived in India in A.D. 52; and themselves

After the death of MAR THOMAS the church became unsettled, owing to mutual animosity amongst his descendants. Discord and insubordination took possession of the people. They split into factions—communities ceased to acknowledge the authority of their lawful bishops—priests usurped the authority of their prelates—laymen of their priests; and anarchy and schism reigned throughout the church of Malabar. All communication with their Syrian patriarch was obliterated, the seed of the Gospel was quickly eradicated, and the coast of Malabar was on the brink of losing all traces of the language and religion of Syria, when they were saved by the zeal of the Nestorian missionaries; who, overleaping the limits which had confined the ambition and curiosity both of the Greeks and Persians in the fifth century, diffused the doctrines of their church from China to Jerusalem and Cyprus.

In the year 825, a merchant named JOB conducted into Malabar, from Babylon, two Syrian ecclesiastics, MAR SAUL and MAR AMBROSE, sent by the Nestorian patriarch to rule over the church of St. THOMAS. They landed at Quilon, and were received by the Christians inhabiting that city with joy and affection.

These prelates governed the church in Travancór for many years, and were highly respected by the *Nair* princes of the kingdom, as well as by the *Bráhmans* and nobles of the country. From the former, they obtained a yearly revenue for the support of their church; they were permitted to build churches wherever they pleased, and to convert to Christianity whoever wished to embrace it. The privileges granted by the *Perumal* princes, were renewed, and engraven on plates of copper, in the language of Malabar, of Canara, of Visianagar, and in Tamil. The Christians added these two ecclesiastics to the number of their saints, made mention of them in their ritual, and erected several churches to their memory.*

These prelates were followed by a succession of teachers from Syria, who ruled over the church, and spread the blessings of the Gospel with zeal, integrity, and honour; receiving such only to the communion as could approach with unblemished character, and rejecting all who could not appear with hands undefiled, and with minds thoroughly convinced of the abominations of the worship of BRAHMÁ. The

* The Archbishop MENEZES, who held them to be Nestorians, erased their names from the prayer-book, and changed the titles of the churches. Two of these churches are to this day to be seen at Quilon and Ralay-Conlan.

in the year 69. Doubts are there expressed as to the existence of any such grant as that mentioned above; as a copy, purporting to be made from it, proved, on examination by Mr. WHISH, to be word for word the same as that of the Jews.—ED.

decency of manners, the skill in the liberal arts, the theological learning of the Syrian bishops, inspired esteem. Their rank, their immunities, their domestic jurisdiction, protected by the princes of the country, gained them respect. The learning and strict attachment to truth of the Christians recommended them to the first employments in the country: they were enriched by holding lucrative offices in the collection of the revenue, and their merit sometimes raised them to the command of districts. In war their fidelity and high character were declared most worthy of trust; and the strength of a pagan prince was now estimated by the number of Christians he could rank among the warriors of his kingdom.

This succession of prosperity rendered the Christians bold and ambitious. Become powerful, they shook off the yoke of the Hindú princes, and elected a king of their own religion. BALIARTE was the first raised to the throne; and he took upon himself the title of “king of the Christians of St. THOMAS.” This state of independence was not of long duration. One of these Christian kings, not having any children, adopted for his son one of the children of the chief of Udiampar, according to the custom of the country. At his death, this adopted son succeeded him in full sovereignty over the Christians of St. THOMAS. By a similar adoption they passed afterwards under the jurisdiction of the Rájá of Cochin, who at first respected their rights, but finished by persecuting them through hatred of their religion.

The vigorous age of the church had passed away; and its subsequent history presents a continued scene of ruin and misfortune. Encompassed on all sides by the enemies of their religion, and bowed under the yoke of the Hindú princes who had succeeded to their own kings, they still continued for a lapse of ages, under the government of Syrian bishops, to adhere, for the most part, to the religion of their fathers; and on the arrival of the Portuguese in India in A.D. 1500, they fancied they beheld in that nation messengers sent from Heaven to break their chains and to re-establish the Christian kingdom in Malabar.

CHAPTER THE SECOND.

FROM THE FIRST APPEARANCE OF THE PORTUGUESE, A.D. 1502,
TO THE SYNOD OF UDIAMPAR, A.D. 1599.

THE Portuguese presented themselves as a friendly nation, that had come to offer to the people of India an advantageous and reciprocal commerce; and to make known to them the only religion avowed of

Heaven, that alone which assured to man the happiness for which he was destined by his Creator. The Christians of Saint THOMAS were the first who resigned themselves to these seducing and deceitful appearances. This credulous and primitive people persuaded themselves, that Christians who had braved the perils and dangers of the great sea, and undergone the fatigues and privations of a long and laborious voyage, to extend the empire of their religion, could not be otherwise than just and beneficent men.

At their first interview, the Christians of Malabar observed the resemblance rather than the difference between their faith and that of the subjects of Rome; and expecting most important benefits from an alliance with their Christian brethren, their representatives were instructed to solicit for them the protection of the Christian strangers, and that they might be received as faithful subjects of the Portuguese king.

These deputies presented to VASCO DE GÁMA, on his first visit to Cochin, A.D. 1502, a gilt baton of wood, the ends of which were adorned with silver and surmounted with three hand-bells. "It was," they said, "the sceptre of their kings who had reigned over them, the last of whom had died at an epoch not much antecedent to the arrival of the Portuguese." They informed DE GÁMA that they had received the Gospel from Saint THOMAS; that they lived in spiritual submission to the patriarch of Antioch; and that their bishops derived their authority from him.

"The difference of their character and colour attested the mixture of a foreign race. In arms and arts they were found to excel the natives of the country. Their soldiers preceded the *Nairs* or nobles, and their hereditary privileges were yet respected by the gratitude or fear of the princes of the country. They acknowledged a Hindú sovereign, but they were governed even in temporal affairs by the Bishop of *Angamalé*. He still asserted his ancient title of Metropolitan of India, but his real jurisdiction was exercised in 1500 churches, and he was intrusted with the care of two hundred thousand souls." The Portuguese admiral declared himself their zealous protector; assured them that his master DON EMANUEL only made war for the advancement of the Christian religion and the destruction of infidelity; and promised to defend them against the oppression of their enemies. These flattering, but perfidious statements, excited amongst the Christians of Saint THOMAS the liveliest joy; but anguish and tears soon succeeded to their first transports.

LA CROZE describes the state of the Syrians a few years after the first arrival of the Portuguese, in the following language: "The authority

of the Syrian bishops extends to all temporal and spiritual matters. They are the natural judges of all the civil and ecclesiastical causes within their diocese. In virtue of their privileges, which are never contested, the pagan princes and judges have no concern with them, excepting in criminal causes. The Syrians, besides the fixed tribute which they pay to their princes, are required only to furnish a certain number of troops during their wars, which are neither frequent nor of long duration. The diocese of the Syrian bishop contains, at present, more than 1500 churches, and as many towns and villages. This great number must continue to augment; as the priests are not engaged to celibacy, and as there are no monks or nuns amongst them.

“The men always walk armed; some with fusees, of which they know perfectly well the use; others with spears; but the greatest number carry only a naked sword in the right hand, and a shield in the left. They are carefully instructed in the use of arms, from their eighth to their twenty-fifth year, and are excellent hunters and warriors. The more Christians a pagan prince has in his kingdom, the more he is feared and esteemed. It is on this account, as well as on that of their fidelity and strict attachment to truth in every thing, that the princes cherish and countenance them so much. In virtue of privileges granted by Sharen Permaul, former emperor of Malabar, the Syrian Christians take precedence of the Nairs, who are the nobility of the country; and they are second in rank only to the brahmins, for whom the kings themselves manifest an extraordinary veneration. The Christians, pursuant to the laws of the country, are the protectors of the silversmiths, brassfounders, carpenters, and smiths. The pagans, who cultivate the palm-trees, form a militia under the Christians.

“If a pagan of any of these tribes should receive an insult, he has immediately recourse to the Christians, who procure a suitable satisfaction. The Christians depend directly on the prince or his minister, and not on the provincial governors. If any thing is demanded from them contrary to their privileges, the whole unite immediately for general defence. If a pagan strikes one of the Christians, he is put to death on the spot, or forced himself to bear to the church of the place an offering of a gold or silver hand, according to the quality of the person affronted.

“In order to preserve their nobility, the Christians never touch a person of inferior caste, not even a Nair. In the roads or streets, they cry out from a distance, in order to receive precedency from passengers; and if any one, even a Nair, should refuse this mark of respect, they are entitled to kill him on the spot. The Nairs, who are the nobility and warriors of Malabar, respect the Syrian Christians

very highly, and consider it a great honour to be regarded as their brothers. The privileges of the Syrian Christians are so numerous that it would be tiresome to describe them all; but a few will be stated, of an important nature, that place them, in some measure, on an equality with their sovereigns. It is permitted only to the brahmins and to them to have enclosed porches before their houses. They are authorised to ride and travel on elephants; a distinction accorded only to them and to the heirs of the crown. They sit in presence of the king and his ministers, even on the same carpet; a privilege granted only to ambassadors. The King of Paroor, having wished, during the last century, to extend this privilege to the Nairs, the Christians declared war against him, and obliged him to restore affairs to their former state."

Their ecclesiastical institutions were distinguished by liberality of principle: the austerity of the cloister was unknown; the law of celibacy, so forcibly recommended to the Greeks and Latins, was disregarded by the clergy of Malabar; and the number of the elect was multiplied by the public and reiterated nuptials of the priests and bishops. Attached to their ancient customs and to the names of THEODORE and NESTORIUS, whom they piously commemorated in their Syriac liturgy, they united their adoration of the two persons of Christ, and rejected with indignation every thing that was taught them to the contrary. They acknowledged three sacraments,—baptism, ordination, and the eucharist. They were unacquainted with the use of holy oil, either in baptism or in the administration of the sacraments.

They had no knowledge of the sacraments of confirmation or extreme unction, and they abhorred auricular confession.

"The title of 'Mother of God' was offensive to their ears; and when her image was first presented to the disciples of Saint THOMAS, they indignantly exclaimed, 'We are Christians, not idolators;' and their simple devotion was contented with the veneration of the cross."

Although they had but one bishop, who was ordained at Mousul by their patriarch, and who had to traverse the dangers of the sea and land to reach his diocese, there were found amongst them many *Catanárs*, who understood and explained their books, written in the Syrian liturgy, which was, and still is, the language of the church.

Their separation from the western world had left them in ignorance of the improvements or corruptions of one thousand years; and their conformity with the purity and simplicity of the faith and practice of the fifth century alarmed the European priests.

"Their religion would have rendered them the firmest and most

cordial allies of the Portuguese, but the inquisitors soon discovered in the Christians of Saint THOMAS the unpardonable guilt of heresy and schism. Instead of owning themselves the subjects of the Roman pontiff, the spiritual and temporal monarch of the globe, they adhered, like their ancestors, to the communion of the Nestorian patriarch of Babylon ;” a vague appellation, which has been successively applied to the royal seat of Seleucia, of Ctesiphon, and of Bagdad.*

The Jesuits laboured in vain, by artifice and moderation, in a matter of so great moment and importance, to reduce them to the obedience of the Roman pontiff. They founded colleges and schools in various places, for the instruction of the youth of the nation in the rites of the Latin church, and in the Syrian tongue.† These establishments were of some utility, but did not produce all the benefits that were at first hoped from them. The Syrian Christians, instructed by the Jesuits, and ordained as priests, durst not preach against their ancient prelates ; and, from the fear of being considered as apostates by their parents, continued to maintain their ancient opinions, and to make mention of the patriarchs of Babylon in their liturgy.

The Portuguese bishops, and the monks, as well as the Viceroy of Goa, having, at last, discovered the inutility of all the preceding labours, had recourse to the inquisition of Goa and the penal laws, whose terrors (which they employed so freely in the propagation of their faith) contributed much more than their arguments and exhortations to engage the Christians of Saint THOMAS to depart from the religious doctrines, discipline, and worship of their ancestors, and to embrace the popish communion.

The ambitious views of the Jesuits sowed the pestilential seeds of

* “ In the fifth century there were created five superior rulers of the church, who were distinguished from the rest by the title of Patriarch, viz. those of Rome, Constantinople, Antioch, Alexandria, and Palestine. The Oriental historians mention a sixth, viz. the Bishop of Seleucia and Ctesiphon, to whom the Bishop of Antioch voluntarily ceded a part of his jurisdiction. But this addition is unworthy of credit. At the head of the Asiatic Christians is the Patriarch of Antioch, who resided in the monastery of Saint Ananias, situated near the city of Mardin. But, owing to the great extent of the government of this prelate, he has a colleague who is called *Maphrian*, or Primate of the East. This primate resides in the monastery of Saint Matthew, in the neighbourhood of Mousul. Their spiritual dominion is very extensive, takes in a great part of Asia, and comprehends also within its circuit the Arabian Nestorians ; as also the Christians of Saint THOMAS, who dwell on the coast of Malabar.”— MOSHEIM’S *Eccles. Hist.*

† Their principal seats of learning were at Cranganór, and in its neighbourhood, at Vaipacolta, the most ancient colony of the Syrian Christians, where the Jesuits found established a college that was resorted to by the youth of the whole of the Syrian Christians of the coast of Malabar, for instruction.

animosity and discord amongst these unhappy Christians, who early felt the effects of their imperious counsels. In the year 1545, a warm dispute arose amongst the people about the creation of a new Metropolitan—MAR THOMAS being proposed by one party, and MAR ABRAHAM earnestly desired by the other. The latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated Archbishop of *Angamalé* by Pope PIUS V., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience. MAR ABRAHAM, upon his return to his own country, received briefs from the Pope, addressed to the Viceroy and to the prelates in India, ordering them to acknowledge and to receive him in quality of Metropolitan of the Christians in Malabar.

From this time, A.D. 1567, these unhappy people were divided into two factions, and were involved in constant difficulties and trouble by the jarring sentiments and perpetual quarrels of their bishops.

MAR ABRAHAM arrived at Goa, from Rome, a short time after the departure of MAR THOMAS from Cochin, he having been seized by the Portuguese and despatched as a criminal to Portugal; from whence he was sent to Rome, where he soon finished his days, the victim of the superstition of the Portuguese and of the cruelty of Pope PIUS V.

MAR ABRAHAM no sooner reached Goa, than he was immediately thrown into prison and confined in the convent of the Dominicans; he had, however, the good fortune to make his escape and reach his church in safety, where he was received with the greatest transports of joy and universal rejoicing. Withdrawing himself into the most retired places in his diocese, to avoid the evil intentions of the Portuguese priesthood, he enjoyed in quiet the prerogatives of his station, never approaching the churches bordering on Cochin.

About this period, A.D. 1579, there came into Malabar a Syrian named MAR SYMEON, ordained by the patriarch at Mousul to succeed MAR ABRAHAM, who established himself at Carturte, one of the principal towns of the Christians in the country, and was acknowledged by them as their legitimate prelate. A fresh schism, in consequence, broke out in the church, and disorders and troubles were caused by this concurrence between the two prelates, which continued till MAR SYMEON was persuaded by some Cordeliers to make a voyage to Rome and obtain the briefs of God's Vicegerent on earth, as the only means of insuring the safety of his person, and of maintaining himself in his dignity.

Confiding in his counsellors, believing himself safe, and never doubting their good faith, he went to Goa, and thence to Portugal;

but he had scarcely set foot on the European shores when he was seized, and shut up in the convent of the Cordeliers at Lisbon, whence he was shortly afterwards conducted to the prisons of the inquisition, devoted to the death of a heretic, and expired under the cruelties of the holy office. The title of stranger in country and in colour, as well as in religion, could not save him from the horrors of that formidable tribunal, which condemned every Christian to be burnt from the moment he did not consent to admit even the most trifling tenets of the communion of Rome. Toleration has never been the characteristic of the Latin church, and indulgence to heretics has seldom been the virtue of its pontiffs.

The misfortunes of this priest assured to his competitor, MAR ABRAHAM, the possession of his bishopric, though not undisturbed, till his death, which happened in the year 1597.

The Portuguese, having failed in every endeavour to secure the person of this metropolitan by craft and intrigue, had recourse to the Pope, CLEMENT VIII., who issued a brief to DON ALEXES DE MENEZES, archbishop of Goa, ordering him to make the strictest inquiry into the life, manners, and doctrine of MAR ABRAHAM; and, in case he was found culpable, to have him seized and conducted to Goa.

After a short correspondence, in which the rival prelates disguised their hatred in the hollow language of respect and charity, the Archbishop of Goa denounced to the people the damnable errors of the Metropolitan of *Angamalé*. MAR ABRAHAM persisted, like his predecessors, in disclaiming the jurisdiction, and disobeying the summons of his enemies. They hastened his trial, and at the head of an Italian Synod, MENEZES, as his accuser, presided in the seat of judgment, weighed the merits of the cause, and degraded the heretic from his episcopal and ecclesiastical dignity, for his contumacious refusal to attend the summons of the Synod; and instantly resolved to bestow on the flock of Saint THOMAS the blessing of a faithful Jesuit Shepherd. But as MAR ABRAHAM lived very retired in his church at *Angamalé*, where the Portuguese had not access, and being, besides, so extremely infirm, from great age, as to be unable to leave his house, the archbishop could not obtain possession of his person.

However, as he had been informed that the aged priest and the Christians of his church had addressed the Patriarch of Mousul to ask of him a successor, it was his first care to interrupt all correspondence with the Nestorian metropolitan; and to forbid the Portuguese, at Ormus, under pain of the censures of the church, to permit to pass into India any priest or bishops of Chaldea, of Persia, or of Armenia.

At the same time, he directed a search to be made in every port of the coast of Malabar and of Coromandel, of all the Armenians and Syrians who might resort there under the pretext of trading; experience having taught the Portuguese that Syrian missionaries had succeeded in entering Malabar in the disguise of mendicants, sailors, or merchants.

MAR ABRAHAM dying, left the government of his church to GEORGE, his archdeacon, an ecclesiastic much beloved and esteemed, who was supported in his new dignity by his numerous relations, the first both in power and wealth in the country. But as he had not been regularly ordained, and held not his authority either from the Pope or Patriarch of Mousul, Don ALEXES DE MENEZES resolved, with the aid of the secular arm—the power of the Portuguese being now sufficient for his purpose—to invade their tranquil churches, and, by force and violence, oblige this unhappy and reluctant people to embrace the religion of Rome, and to acknowledge the Pope's supreme jurisdiction; against both of which acts they had always expressed the utmost abhorrence.

However, to deprive GEORGE of the authority which had legitimately devolved on him, in order to give it to a stranger, would have alienated the minds of the Christians, and rendered unfruitful the trials that were then meditated to reduce them to the obedience of the Pope, and to withdraw them from the jurisdiction of the Patriarch.

GEORGE was, therefore, summoned to appear at Cochin; and, however averse to comply with the mandate of an Italian priest, on consideration of what had passed, and of the dangers that surrounded himself and church, he resolved to obey. To ensure the safety of his person, he assembled the chief soldiers of his nation, by whom he was accompanied to Cochin, with 3000 of their followers completely armed. At this meeting between the two primates of the East, held in the presence of the Portuguese governor of Cochin, surrounded on all sides by armed soldiers, a synod of the Catholic, or rather of the church of the Christians of Saint THOMAS, was demanded, as the sole remedy that could appease or decide their ecclesiastical quarrels.

CHAPTER THE THIRD.

FROM THE SYNOD OF UDIAMPER, A.D. 1599, TO THE EXPULSION OF THE JESUITS,
A.D. 1665.

DIAMPER, or Udiamper, a town near Cochin, was chosen for the place, and the 20th day of June, 1599, for the day of meeting. Writs of summons were immediately despatched to each *Catanár*, or priest,

and deacon in the diocese. This occasioned some delay, of which MENEZES became impatient, and which he stigmatised as voluntary and culpable.

GEORGE did not, however, yield without a long and severe struggle, and not till he observed that he was deserted by the King of Cochin, who had been gained over by the Portuguese, with a bribe of 30,000 ducats in gold, to assist MENEZES with 50,000 musketeers in his arrogant and violent proceedings.

MENEZES announced the opening of the synod at which he presided, attended by the orders of his church, by the Governor of Cochin, the civil and military authorities of the garrison, and a strong band of Portuguese soldiers; and he consummated the pious work of the re-union by vigorously enacting the doctrine and discipline of the Roman church.

The Syrian Christians were accused of marrying wives, of acknowledging only two sacraments, baptism and the Lord's Supper,—of neither invoking saints, nor worshipping images, nor believing in purgatory, and having only two orders in their church, priest and deacon. The memories of THEODORE and NESTORIUS were condemned; a new baptism and a new ordination were inflicted; and they were not only required to renounce the particular opinions that separated them from the Latin church, and to acknowledge the Roman pontiff as CHRIST's sole vicegerent upon earth, but that several customs, rites, and institutions, which had been handed down to them from their ancestors, and which were perfectly innocent in their nature and tendency, should be abolished. In a word, Don ALEXES DE MENEZES would be satisfied with nothing less than a minute and entire conformity of the religious rites and opinions of the Christians of Saint THOMAS with the doctrine and worship of the church of Rome. The acts of this synod, which brought the church of Malabar under the dominion of the pope, of the primate, and of the Jesuits, were signed by GEORGE, 150 *Catanárs*, and 660 other ecclesiastics and deputies, amidst the curses and anathemas, the shouts and execrations, of the surrounding multitude, which trembled with horror at abandoning the religion of their ancestors for a new baptism, and for what they considered idolatry.

The wary prelate was saluted by his followers as the champion of the church, and her (or rather his) victory was celebrated at Goa, Cochin, and the other Portuguese settlements in the East, by Te Deums, illuminations, songs, and processions.

After the synod was concluded, MENEZES went on a visitation through the diocese of these ancient Christians, sowing dissension where he

could not persuade, fulminating the thunders of excommunication where his more subtle Machiavelism failed to convince, and giving the finishing stroke to his violence and brutality by ordering every book and record in the possession of the Christians to be delivered up and burnt; and whilst they were burning he headed a procession, which marched round the flames, chanting hymns in honour of the victory gained by the blessed Virgin over heretics—an act only worthy of a bigoted priest, whose zeal is greater for the interests of the church than the improvement of its members.*

At Angamalé, the ancient see of the metropolitan, the archives of the church were committed to the flames by this unrelenting minister of the popish faith; a loss that is ever to be deplored, as it is to be presumed that authentic accounts of this venerable church were in that place. MENEZES, by destroying them, wished to cut off at once every proof of the dependence which this church believed it owed to the Syrian church of Babylon, from whence it had in other times received the truth of the Gospel.

In all these violent and persecuting proceedings of MENEZES, he was guided and governed by the Jesuits. The church of the Christians of Saint THOMAS, rich and powerful, which surrounded its metropolitan with the splendour and honours of a sovereign prince, was more than sufficient to arouse their ambitious views.

FRANÇOIS ROZ, of their order, A.D. 1601, at the nomination of PHILIP III., king of Portugal, was consecrated Bishop of the Christians of Saint THOMAS by the bull of Pope CLEMENT VIII.; when the diocese lost for a time its ancient prerogative, the primacy of India, of which it had been in possession for more than 1300 years, and became dependent on the Archbishop of Goa.

In 1605, Pope PAUL V. transferred the see of Angamalé to Cranganór, and restored to the Indian church her ancient title of Archbishopric, leaving it, however, still dependent on the see of Goa.

Of the successors of FRANÇOIS ROZ little is known; fifty years of

* A young *Catanár*, who had studied at Vaiapacotta, and had married a short time preceding the holding of the synod of Udiampur, would not submit to the new discipline of MENEZES, and would not abandon his young wife, whom he had married agreeably to the ancient ecclesiastical canons, and to the constant custom of his church. The prelate, in consequence, excommunicated him. Whether it was the thunder of the excommunication, which was much feared amongst the Christians, or whether, for the sake of an example, recourse was had to other means, but which Christian charity will not permit the supposition of, does not appear; but this poor *Catanár*, this presumed culprit, fell sick, and died a few days after, contrite and receiving absolution. This event caused, as might have been expected, much alarm amongst the Christians of the diocese.—LA CROZE.

servitude and hypocrisy were patiently endured; but as soon as the Portuguese empire in the East was shaken by the courage and industry of the Dutch, the Christians of Saint THOMAS asserted, with vigour and courage, the religion of their fathers. In the year 1563, when DON FRANCISCO GARCIA, a prelate of great age, was Archbishop of Cranganór, and during the war with Portugal and Spain, when the court of Rome had refused to acknowledge the independency of Portugal, or even to accept its nomination of the bishops of India, the Christians to the north of Cochin and in the interior of Travancór, who had only yielded to Rome an outward shew of submission, and were worn out with the spirit of persecution and domination, the avarice and tyranny of the government of the Jesuits, resolved to shake off the yoke they could no longer bear.

After many fruitless complaints, they assembled in the ancient church of Alanghát; renounced, with an oath sworn on the Bible, all obedience to the Jesuit prelate; and, electing one of their archdeacons, named THOMAS of Pálakommatta, a near relation to their preceding archdeacon GEORGE, as their chief, they invested him with the episcopal authority, and had him consecrated by twelve priests, agreeably to the ancient usage of their church.

“The Jesuits were incapable of defending the power which they had abused, the arms of 40,000 Christians were pointed against their falling tyrants, and the Indian archdeacon assumed the character of metropolitan, under the name of MAR THOMAS, till a fresh supply of Syrian missionaries could be obtained from the Patriarch of Antioch or Babylon.” But, unable to communicate with their patriarch, the watchful jealousy of the Jesuits rendering every attempt unavailing, they addressed letters to the Coptic patriarch then residing at Grand Cairo, who despatched to them a Syrian bishop named ATTILA, holding the government of the Christians at Damascus, to take charge of their church. ATTILA, or as he is called in the Malabar manuscripts, MAR IGNATIUS, repaired first to Mousul, and there received from the Nestorian patriarch his letters of appointment. Travelling as a mendicant from that city, he reached Surat; and thence, having assumed the habit of a pilgrim, he went to Mailápúr, in the hope of being able, from the coast of Coromandel, to make his way to his diocese; all communication between the ports in Malabar and the Syrian Christians of the interior being strictly prohibited, by the orders of the archbishop of Goa to the Portuguese commanders on that coast.

MAR IGNATIUS landed at Mailápúr, and was there seized while offering up his devotions at the shrine of the apostle, and thrown into

a dungeon, not, however, till some time subsequent to his having had communication with his diocese, and an interview with two *Catanárs* who had travelled as pilgrims from Travancore to Mailápúr for that purpose. To them MAR IGNATIUS delivered a letter addressed to the congregation of Syrians in Malabar, approving of their election of THOMAS of Pálakommatta to rule over their church; but under the most solemn injunction, that he was neither to consecrate the oil nor to confer orders; and directing that four of the principal ecclesiastics should be associated in the office to assist him in the management of the affairs of the church and the people. On the return of the pilgrim *Catanárs* with this epistle, an assembly of the people was again held in the church of Alanghát. The letter was opened and read, and put over the head of the Archdeacon THOMAS of Pálakommatta, who was bound down, along with his four assistant ecclesiastical brethren, to observe the commands of MAR IGNATIUS.

MAR IGNATIUS, from his dungeon at Mailápúr, was embarked in fetters for Cochin, where his arrival was no sooner known than the Christians advanced to the number of 25,000 men, well armed, headed by their archdeacon, carrying the banners of their church, against the city, with the intention of delivering their prelate by force of arms. The Portuguese shut their gates, manned their walls, and took every possible precaution in defence of their city, being resolved not to deliver up the metropolitan. But, alarmed for the safety of their establishment, knowing well the unshaken character of their opponents, and judging from their numbers, and their bold advance to within the range of the guns of the citadel, that they would make an attack on the town, they conveyed the unfortunate prelate in the dead of night on board of a galliot, which immediately got under weigh, and sailed out of the harbour. The fate of MAR IGNATIUS was never known; whether it was a watery grave, the lingering torments of the inquisitors of Goa, or the more cruel death of an *auto-da-fê*.

To endeavour to reduce the archdeacon and his followers to the obedience of the Archbishop of Cranganór, the pope, ALEXANDER VII., expressly despatched from Rome an Italian commissary, Fr. JOSE DE SANCTA MARIA, of the order of the barefooted Carmelites, for that purpose, with the title of Apostolic Administrator of the Archbishopric of Cranganór, and to succeed to the government of the church on the death of its aged archbishop, FRANCISCO GARCIA.

The papal court, however, rendered wise by experience, perceived at length that the violent proceedings hitherto adopted were not adapted to extend the limits of the empire of the Roman pontiff in the East, and determined therefore to proceed in a matter of such

importance with more moderation and artifice. The apostolic administrator was commanded to confine his views simply to the subjection of these Christians to the jurisdiction of the see of Rome, and to their renouncing, or at least professing to renounce, the opinions that had been condemned in the general councils of the church. In all other matters the Roman envoy was commanded to observe a perfect toleration, and to allow the people unmolested liberty in following the sentiments and observing the institutions they had derived from their ancestors.

The mission of the Carmelite was not quite fruitless. To reduce the Archdeacon THOMAS and his followers to the jurisdiction of the Roman pontiff seemed to be hopeless, after the most persevering exertions, continued for two years, within which period the thunders of the church were fulminated, and the secular arm of the Portuguese brought in aid of the anathemas of the holy office, but in vain. A latent spark, however, did exist, and the intrigues of the Carmelite at length kindled it into a flame; dissension and discord were sown; and, finally, a separation of the members of the ancient church crowned the unwearied labour of the apostolic administrator. Two of the priests who were associated with the Archdeacon THOMAS to rule over the church, impelled either by religious motives, by persuasion, or, what is more probable, by the more unworthy incentives of ambition and jealousy, measured back their steps, and returned to the church of Rome.

ALEXANDER of Pálakommatta, one of these two priests, who was of the same family as the Archdeacon THOMAS, previous to the departure of D. JOSE DE SANCTA MARIA, was nominated by him vicar apostolic to the archbishopric of Cranganór, and installed in the church of Corvovolanghát, where the Christians of forty-five different churches, the followers of ALEXANDER of Pálakommatta, assembled, rendered to him their obedience, finally united themselves to the Latin church, and acknowledged the supremacy of the pope. The Italian commissary retired to Cochin to witness the fall of the Portuguese power in the East, and to be the bearer thence to Rome of the tidings of the expulsion of the Jesuits from the coast of Malabar, which was one of the first acts of the trading company of Holland, the European successors to the Portuguese dominion on the coast of Malabar.*

* "About the same time (the surrender of Cochin to the Dutch arms)," BALDÉUS says, "JOSEPH DE SANCTA MARIA, of the order of the Discalceated Carmelites, sent by the pope in quality of bishop among the Christians of Saint THOMAS, came, on his return to Europe, to Cochin to salute our general, and was very kindly received by his Excellency. He had two sorts of enemies to contend

The Dutch, attentive to their interests, and well-informed of the schism in the church, and of the hatred the princes and people had conceived against the Portuguese, at the end of the year 1661 attacked and took Quilon; and in the month of January of the subsequent year, Cranganór, the see of the Jesuit archbishops, the chief cause of all the misfortunes in the country, fell to their arms by assault. This was followed by the siege and surrender of Cochin, in January, A.D. 1663, which put an end to the dominion of the Portuguese, and restored to the Christians of St. THOMAS the liberty they had enjoyed from the first appearance of Christianity till the arrival of the Portuguese amongst them.*

In May 1665 the Portuguese archbishop took his departure—and the Jesuits had to deplore, through the fatal indiscretion of their chief, who so far forgot the mildness of the Gospel and the policy of his order as to introduce, with hasty violence, the liturgy of Rome and the inquisition of Portugal—the loss of an establishment which yielded them a revenue greater than that of their own king; and which they looked upon as one of the most useful, as well as one of the greatest, sources of wealth that they ever possessed.†

with during his stay in these parts: first of all, with the Portuguese, who could not brook that any other but their countrymen should be exalted to that dignity, and that not by the pope, but by their own king: the other was the Archidabo (as the Portuguese style him), or chief head of the Christians of Saint THOMAS hereabouts, who, being a negro, would neither submit himself nor his flock to the Romish jurisdiction.”—BALDÆUS, *Travels*, A.D. 1663.

* “On the capture of Cranganore by the Dutch,” BALDÆUS says, “we found there a noble college of the Jesuits, with a stately library belonging to it. Besides the church of the Franciscans, they had a stately cathedral, adorned with the tombs of the archbishops of this place. Without the walls of Cranganore was the college of Chanotte, famous for the resort of the Christians of Saint THOMAS hither, who exercise their religious worship here in the Syriac tongue; and, having erected a school for the education of youth, had several masters and priests of their own.”

Of this city, or of these buildings, now a stone remains to mark their sites.

† Of all the Jesuits who distinguished themselves by their zealous labours, none acquired so great a reputation as FRANCIS XAVIER, commonly called by the Roman Catholics “the Apostle of India.” He came into India A.D. 1522, and died in China A.D. 1552. The body of this sainted missionary lies interred at Goa, in a superb mausoleum (his coffin is enchased with silver and precious stones), where it is worshipped with the highest marks of devotion. In Travancór, at Cotate, there is a magnificent church dedicated to XAVIER, in which the Roman Catholic Christians pay to that saint the most devout tribute of veneration and worship.

(To be continued.)

ART. XVII.—*On Female Infanticide in Cutch*, by Lieutenant ALEX. BURNES, F.R.S.—*Communicated by the Bombay Branch Royal Asiatic Society.*

Read 20th of July, 1833.

As the following remarks by a member of the Council of the Royal Asiatic Society may be considered an appropriate introduction to this subject, they are here prefixed.

I HAVE perused with attention the report on Hindú Infanticide in Cutch, by Mr. BURNES, affording evidence of the assiduity which marks all his researches.

Its publication in our Journal I should judge every way desirable ; for it calls the notice of the public to the circumstance that the total suppression of this practice has not been effected ; and we cannot aspire to higher merit than in laudably exerting ourselves to the promotion of such public measures as may tend to the well-doing of our fellow-creatures.

That there is every disposition on the part of the Honourable East India Company to labour in the field of philanthropy must be acknowledged by all who have considered the principles and practice of its government ; and we must ascribe the failure of the full accomplishment of Colonel WALKER's benevolent views, rather to the difficulties which have frustrated and continue to frustrate them, than to any relaxation of endeavour on the part of the government of the East India Company.

Mr. BURNES remarks, that the female offspring of the Rájápúts cannot marry, unless by connecting themselves with their inferiors in caste—an alternative which I conclude is rarely resorted to : he further observes, that celibacy and chastity are seldom concomitants in the East.

The parent, then, has nothing to anticipate in the growth of his child but degradation ; he must either countenance her abandoned practices, or he must lower his dignity in forming for his daughter an unsuitable alliance : and we cannot be surprised that the pride and prejudice of the Rájápút prevails, and that life is sacrificed to the preservation of a mistaken notion of honour.

It is clear that this system cannot be abolished by preventive measures of police. A system of domiciliary *espionage* might be prepared to watch over individual cases of birth, and to warn the parents against the destruction of the gift of God ; but such an expedient

would be of very doubtful advantage. It is a remedy against evil which never has been adopted by the East Indian government; it is one which would degrade the practisers of it, and be revolting to those subjected to it; and if there is any one cause which has more than another contributed to the establishment and security of our Indian empire, it is the inviolability of the subject's roof, and the absence of all scrutiny in his domestic concerns.

We therefore can only look for success by obtaining the ready co-operation of the Rájápút in the preservation of his offspring; and this cannot be effected but by affording encouragement to the establishment of the daughters in life, or, as Mr. BURNES ably remarks, by identifying the abolition of infanticide with the interests of the different Rájápút chiefs.

Mr. BURNES inclines to the belief of the destruction of male children amongst the Rájápúts; but I must doubt the existence of this practice to any great extent, unless it be established on something more than surmise; for I scarcely think that remote prudential considerations of worldly prosperity can stifle the natural affection of a parent towards an object whose growth to manhood does not entail dishonour upon him.

Lieut. BURNES on Infanticide in Cutch.

THE practice of female infanticide which prevails in Cutch,* and the neighbouring country of Kattiawár, among certain tribes of Rájápúts, has attracted no small share of attention, as well from the singularly barbarous nature of the custom, as the humane desire of the East India Company to suppress it, and to identify its abolition with the interests of the different Rájápút chieftains. A residence in Cutch for nearly four years, and a minute inquiry into the population of that country, serves to convince me, however, that much greater stress has been laid upon the success of our endeavours to suppress this custom than it deserves. The subject is one on which recent information must always be desirable, and I have been, therefore, induced to give the following extracts from a statistical account of Cutch, which I lately drew up, since it will shew that the male Rájápút population still predominates over the female in the proportion of nearly six to one, as deduced from the number of children in 112 towns and villages.

* The following are the tribes among which female infanticide prevails—they are all Rájápúts:—Jhárejá, Hotí, Dáidá, Múkálsí, Phúl, Dall, Waramsí, Jhárrá, Bultá, Bárach, Ría, Súkheir, Kandeir, Kair, Aman, Wánána, Bamáníe, and Virár.

*Rájápút Population of different Tribes in Cutch among which
Female Infanticide prevails.*

District.	Towns and Villages.	Men.	Women.	Boys.	Girls.
Mák.....	Panelí	3	3	4	1
	Vigorí	4	4	5	—
	Mattal	6	4	4	1
	Cháwarka	28	16	12	3
Páwar	Kóta	4	4	4	4
Mák.....	Múkasí Aral	2	5	8	—
	Jóga Aral	6	6	6	1
	Damáí	1	1	1	1
	Múró	4	6	9	—
Páwar	Narrá	10	10	2	1
Dang	Sairá	20	20	20	—
	Gúneríe	55	30	15	2
Gairá	Lakpat	13	3	1	—
Dang	Omersír	32	21	5	1
Gairá	Dáressrí	9	6	8	—
Gairá	Bádrá	50	25	10	1
Abrássa	Tairá	31	21	15	1
	Báchúdí	4	3	1	—
	Wárrá	9	4	4	—
	Vinján	18	12	5	3
	Loija	6	9	4	3
Kántí	Mairow	18	24	8	—
Bhú	Kúnreá	5	3	4	1
Myání	Dánitti	3	2	1	—
Bhú	Kháíra	15	10	7	2
	Shíráť	2	1	2	2
	Natterkúi	1	1	1	—
Páwar	Mairísir	2	1	2	1
	Bibar	60	65	40	5
Kántí	Tanwáná	20	14	10	1
	Bit Assanbán	8	12	7	4
	Púnrí	3	3	5	—
	Chúnrí	19	14	15	—
Abrássa	Sábraie	5	3	2	1
Bhú	Bádrí	15	6	4	1
Gairá	Mendicári	2	2	1	1
Carried forward		493	374	252	42

District.	Towns and Villages.	Men.	Women.	Boys.	Girls.
	Brought forward	493	374	252	42
Gairá	Gódandar	3	3	-	1
	Berindi	3	2	2	-
	Kárúdá	2	1	1	1
Abrássa	Eyedá	2	6	-	-
Páwar	Kárria	32	35	15	2
	Wang	2	2	2	1
	Dádúi	10	6	3	-
Mák.....	Gúntrí.....	16	6	5	-
Páwar	Charí	3	2	2	1
Dang	Ch. Júnácha	4	3	3	2
	Barrá Júnácha	5	4	2	2
	Anriá	12	10	4	2
	Kattíá	7	3	3	1
	Dáidrí	16	8	6	4
Abrássa	Ch. Dúppí	40	30	20	5
	Wongá	7	6	3	-
	Motará	13	12	8	2
Chitránní.....	Bhampúr.....	5	4	3	-
	Nanndrá	14	11	9	-
	Sanúsra	16	7	4	-
	Tallót	15	12	7	1
	Lákárí	3	4	3	-
	Manjal	11	10	16	3
Bhú	Mánkoá	14	10	2	1
	Rhía	40	34	30	-
	Ch. Rhía	41	12	11	-
	Jámbúrí	14	8	9	1
Myání	Channyáboi.....	2	4	4	2
	Chandrání	5	4	3	-
Abrássa	Jakow	5	6	4	1
Chitránní	Róhá	10	8	5	-
Abrássa	Rówá.....	1	3	2	-
	Sútrís	16	7	2	-
	Chíasir	7	7	6	1
	Naráyanpúr	10	9	4	-
Kánti	Phirradí	64	43	11	6
	Dáísarpúr.....	15	7	8	2
	Berjá	9	9	5	1
	Carried forward	987	732	479	85

District.	Towns and Villages.	Men.	Women.	Boys.	Girls.
	Brought forward	987	732	479	85
Kánti	Samá Ghógár	94	50	90	2
	Bháráyá	25	15	7	-
	Bidrá	25	20	15	1
Chitrání	Gajgúr	5	4	4	2
Wágar	Kantcót	53	47	21	2
	Wannúi	6	5	3	-
Prágtar ..	Lodráni	2	1	-	-
	Tramó	3	4	1	-
	Ráhpúr	8	4	6	2
	Gánítar	3	3	3	-
	Bádargad	6	-	1	-
Myání .	Rahdinpúr	3	3	2	1
	Nawágám	4	3	2	-
	Dúdí	10	4	2	1
	Dhámarkhá	31	22	11	6
	Pákirsir	10	10	9	1
	Khúmbáeri	9	9	7	-
	Bandri	2	2	-	-
	Choabari	4	6	2	1
	Bharúriá	23	16	17	1
	Súce	17	11	12	4
	Jesrá	18	18	15	8
Wágar	Bará Rór	16	16	10	2
	Ch. Rór	12	10	6	-
	Fattigad	4	4	2	1
	Sanvá	15	13	7	1
	Addisír	2	3	-	3
	Chitróre	5	4	4	1
	Lakría	3	6	-	1
	Wándia	12	10	7	6
	Vejpássir	39	33	28	3
	Kirmirria	5	2	2	-
	Síkra	10	12	4	-
	Bachou	30	27	8	2
	Bará Chiri	44	32	20	3
Anjár	Warsámairi	30	23	6	1
	Anjár	2	-	-	-
Bhú	Saggáliá	8	4	2	3
TOTAL		1,585	1,188	815	144

We have here, therefore, a melancholy proof of the continuance of infanticide, though the very circumstance of female children being found at all shews that our efforts have not been entirely fruitless. It has struck some that the *Jhárejás* do not solely confine themselves to destroying the females of their family, else why should there be so few male children among them? A chief has rarely more than one boy; a desire to maintain the respectability of the family induces the *Rájápút* to destroy females at their birth; and a similar dread may extend to having too great a proportion of males, since all the members of the family become entitled to a share of the property, and the paternal estate would consequently in time be frittered away to nothing.

As the *Jhárejás* consider it incestuous to intermarry in their own tribe, it is next to certain, that so soon as infanticide disappears from among them the increase of their number will lessen their weight in the country. There will be then no equal matches for their daughters, who must either remain single (which, among the people of India, is too often synonymous with prostitution), or descend to an inferior grade in society.

By these remarks I am very far from advocating the barbarous custom of female infanticide. I wish merely to give an outline of the change which our measures may, and will, produce among the *Jhárejás* by its abolition, and how necessary therefore it is to proceed with caution in a matter that involves the prosperity of so numerous and powerful a class (in their own country) as the *Rájápúts* of Cutch; or rather how incumbent it is upon us to first think of the remedy for the evil which must follow. It is not enough to view this detestable practice as one which, being at variance with humanity, should be put down without any consideration of caste, or reference to the habits of the people or the antiquity of its establishment; for such would then be the constitution of society in Cutch that it would be impossible for the *Jhárejás* to affiancé their daughters to men of equal condition with their ancestors; and in time they must sink into obscurity, lay down all pretensions to rank and caste, and amalgamate themselves with the common orders of society. Our proceedings, therefore, however humane, and humane they are in the truest sense, involve a most difficult question of policy. Before we have produced an alteration in the tone of thinking of the *Jhárejá* race,—before we teach them to appreciate the motives that actuate us, and instil into them more civilised and enlightened views, we shall only produce dissatisfaction with our rule, since we lower the chiefs in their own estimation, and lessen them in the opinion of the people, whose undisputed rulers they have been for several hundred years. We shall thus add degradation

to crime. Let the race be instructed, and infanticide will cease. It is abhorrent to humanity, and founded on mistaken principles of honour, which cannot co-exist with a liberal education.

ALEX. BURNES.

Bombay, Mar. 15, 1829.

ART. XVIII.—*On the Present State of the River Indus, and the Route of ALEXANDER THE GREAT, by Lieutenant WILLIAM POTTINGER, of H.M. 6th Regiment of Infantry.*—(Communicated by the Bombay Branch Royal Asiatic Society).

Read 4th of January, 1834.

MUCH discussion having arisen as to whether the Eastern or Western branch of the Indus was formerly the grand stream of the river, and likewise as to the route pursued by ALEXANDER the GREAT through *Sindh*, a few remarks from me may perhaps be excused, although the subject is one from which little profit can be derived, and on which it behoves every one to speak with caution and diffidence. Having, however, travelled over a considerable portion of the country, and by personal observation and inquiry made myself acquainted with many circumstances bearing on this topic, I am induced to offer the following facts and surmises for the consideration of those who are in any way interested in the question affecting the route of the Macedonian conqueror; but before entering on this discussion, it will be as well to describe the general features of the Indus as they now exist, in its course through *Sindh*.

The river Indus, after receiving the waters of the *Panjáb*, flows in an undivided stream to 10 miles N.E. of the Fort of *Bhakír*, where the *Nállá* (also called *Nárrá*) flows from it to the south, and, passing about 50 miles to the eastward of *Haiderábád*, falls into the ocean near *Lakpat Bandar*.

At 25 miles south of *Bhakír* the Indus sends off a small stream to the westward, called the *Arrall*, which being augmented by the waters of a mountain-stream called the *Kákír*, or *Khária*, rejoins the Indus again at *Schwán*.

The *Falílí* leaves the main river 13 miles north of *Haiderábád*, and flowing in a course nearly parallel to it, rejoins the parent stream at *Tikkún*, forming the island on which the capital is built. At the

S.E. corner of the *Falilí*, the *Góní** leaves that river, and, flowing nearly in a S.S.E. course, joins the *Nárrá* above *Ali-band*, near the village of *Chattítar*.†

At 45 miles south of the city of *Haiderábád* a large branch, called the *Pinyári*, or *Pinjárí*, flows in a southerly course from the main river past *Láikpur*, *Maghrabí*, &c. to the ocean.

At 6 miles south of *T'hatta* the Indus divides into two great branches, called the *Sítá* (or *Sátá*) and the *Bagghár*, which flow in courses nearly south and west to the sea, which they enter by *nine* mouths.

The *Gúngrú* branch leaves the *Sítá* at 20 miles south of *T'hatta*, and after a very short course joins the *Pinjárí* 10 miles north of the town of *Maghrabí*.

All these rivers have once been navigable for the largest country-boats, but the great eastern branch called the *Nárrá*, and also the *Pinjárí*, have had *bands*‡ thrown across them, which have ruined the navigation; and the *Falilí* (at its south-western extremity) and the *Gúngrú* have both become choked with deposit—the latter within five years, and the former since 1809, as the *Sindh* mission of that year navigated it with a numerous fleet of large boats.§

The embankments by which some of these great streams have been destroyed for navigable purposes are certainly amongst the most singular features of *Sindh*; but I am by no means inclined to believe *that they were constructed out of revenge towards the people of Cutch*, as has been generally reported and credited.|| The *Sindhians* deny this assertion, and state that they were erected for the purpose of raising the water of the river to a level sufficient to fill canals having their beds much elevated above that of the river, and into which the water would not otherwise have reached; as also *to retain* a certain supply of water between the embankments, when after the “*freshes*”¶

* These names are applied to the same stream in the map to Lieut. BURNES'S Travels in Bokhára, &c. Lond. 1834.—ED.

† One branch of the *Góní* loses itself in pools and marshes near *Badína*, and the other joins the *Nárrá* at the village of *Chattítar*. This last is said (by the natives of *Sindh*) to be a canal, made by a prince of that country to facilitate navigation, and to prevent inundations when the natural channel became decayed.

‡ Embankments.

§ Lieut. DE L'HOSTE obtained some particulars of the bed of a river which the natives called the *Púrán* (from *Púrána*, “old”), which lies a long way east of the *Nárrá*, and I presume has given rise to the idea of the *Phanán* river, as called and placed in our maps.

|| Vide *Memoir on the Indus*, &c., by Lieut. BURNES, Trans. Roy. As. Soc., vol. iii. p. 551.—ED.

¶ Floods.

the main river sinks to its usual level. If such be really the case, I doubt not but that these objects might have been attained in the most efficient and simple manner without injuring the navigation; and this I think could be effected by placing these canals at a proper angle to the main stream, and digging their beds (except at the very point where they join the rivers) deeper; so that the water would lodge in them even when it had sunk in all the branches.

If commerce should ever revive in *Sindh*, the loss of two of the great branches (the *Nárrá* and *Pinyári*) will be severely felt; for in position, and in the fact of their estuaries being less exposed to the gales of wind prevalent in these quarters, they have great advantages over all the others. There seems little doubt, however, that even the removal in part of the “*bands*,” which might be done with a very moderate degree of labour, would soon restore these channels to a navigable state; and this was nearly if not altogether proved by the partial bursting of the *Arór band** in 1828, when an immense body of water found its way by the channel of the *Nárrá*† to the ocean, near *Lakpat Bandar*, carrying away the other two *bands* (*Ali-band* and *Allah-band*‡) at the southern extremity of the river, rendering it in many places from *one* to *three* miles broad, and navigable in a considerable part of its course.

But, to return to the topic under discussion, antiquaries foreseeing that it would be a difficult matter to account for the three days’ land journey *to the eastward*, by reason of the almost insurmountable difficulties to be encountered in crossing the *delta* from *west* to *east*, and at the same time supposing, from the present state of the river Indus, that ALEXANDER sailed down the western branch *only*;§ have, without due consideration, and in ignorance of the features of the country, and the wonderful changes which are constantly taking place, decided that the western branch was the one navigated by the Macedonian conqueror, and, in support of this theory, assert their belief that when ARRIAN mentions the three days’ journey *to the eastward* he meant the *west*, as if it were at all probable that an historian who

* This *band* is stated to have served merely to keep the water of the main trunk of the Indus in its course to the sea. Vide Lieut. BURNES’s Memoir, Trans. Roy. As. Soc., vol. iii. p. 557.—ED.

† *Narra* is given by Lieut. BURNES as the name of a town on the S.W. border of the *Rann*, from which the high road from Cutch to Sindh proceeds, and where the water which came down in 1826 overflowed.—ED.

‡ Literally, “the *band* of GOD,” so called from being caused by the earthquake of 1819.

§ Vide Capt. M’MURDO’s *Account of the Indus*, in the present volume, pp. 40 and 42.—ED.

has been proved so singularly correct in almost all instances should make a mistake so gross and inexcusable.

But this explanation seems to me to carry its own confutation on the very face of it ; for it would have been quite unnecessary, had the fleet and army moved in the same direction (westward) to allude to the one without the other ; and it is most improbable that the king himself would have made a personal reconnoissance of the nature he is stated to have done, when he had so many trustworthy, and, doubtless, able officers, to send on such a service. Nor does it at all seem to me to agree with the intention expressed by him from the first, of penetrating overland to Persia, or with the high ideas we have of his wisdom and genius, to suppose that he would leave behind a mutinous army, who were all anxiety to turn their steps towards their native country, and proceed for three days to march by a route he was aware he must eventually pursue, and this with a small body of troops.

Moreover, the country to the westward, from the great western branch of the Indus, has no kind of affinity to that over which ALEXANDER is described to have marched for three days, being for the first ten or twenty miles a barren plain, and for the next forty very hilly and rugged, and intersected with numerous water courses formed by the water rushing from the mountains, which at Cape *Múvari** rise abruptly and grandly from the ocean ; † such is also the nature of the coast, high and steep, for the greater part of this distance, that no kind of communication could take place between the fleet and the shore ; nor is there any flat coast, or sands, beneath the rocks on which wells could have been dug (as stated) for water ; and had this been the case even, they would have been inaccessible from the side of the country. ‡ In fact, this tract in its features is so widely different from that described by the historian, that we must suppose some dreadful convulsion of nature to have taken place, if we attempt to identify them as one and the same.

Now, the face of that portion of Cutch which lies immediately to the eastward of the estuary of the *Nárrá*, or eastern branch of the Indus, § agrees precisely in every respect with the description given by

* Also called Cape *Monze*.

† See POTTINGER's *Travels in Beloochistan and Sind*.

‡ Several persons described this coast to me as such, that even where the road does approach the shore, from the nature of the ground, the sea may be heard, but only seen by glimpses, and without any opening to reach the beach.

§ The *Korí*, or *P'harrán*, of Lieut. BURNES. Vide Memoir in Trans. R.A.S. vol. iii. p. 556 ; and *Púrán* of Capt. M'MURDO, vide his paper, No. III. of this volume.—ED.

the historian, being for *one hundred miles* (following close on the line of coast) a level plain of seldom more than twelve miles broad, and skirted for the entire distance by a range of low hills.

It is here also necessary to mention, that in the three days' march to the eastward, ARRIAN states that a race called *Jangara* or *Saranga* were met with; and D'ANVILLE, who is opposed to the opinion that ALEXANDER sailed to the eastern mouth of the Indus, affirms that the *Sangara* is a race of people mentioned as having been encountered by the Macedonians in the three days' march to the East, and which is to be found at the present day at *Nowá-Nagar* in *Kattiawár*, nearly opposite to that part of Cutch over which Dr. VINCENT assumes the march to have taken place; and Lieutenant BURNES* (who has at a later period made inquiries on the subject) affirms that a race of people bearing this name is at the present day settled at *Jakow*, a sea-port of Cutch, which is situated on the very route Dr. VINCENT has chosen as the one pursued by ALEXANDER on that occasion, for, keeping along-shore, which a search for creeks would render necessary, *Jakow* is *sixty miles* from *Lakpat* and forty from *Kótásir*, both of which are within three days' march of cavalry, yet both these authorities conceive, that this race moved into Cutch from the western side of Sindh† after the Macedonian army had passed, and from thence afterwards crossed the gulf of Cutch into *Kattiawár*, which is really disposing of these unoffending people most unceremoniously, and seems to me to be a shift quite undeserving of a serious answer.

That Dr. VINCENT should style Cutch a desert is not at all surprising, for many well-informed persons who have had the advantage

* Vide Lieutenant BURNES's Remarks appended to this paper, and also his "*Memoir of the Eastern branch of the river Indus and the Runn*," in the Trans. R.A.S., vol. iii. p. 583.

In the eighth Anniversary Discourse of Sir WILLIAM JONES before the Asiatic Society of Calcutta, this point is thus alluded to:—

"We come now to the river *Sindhu* and the country named from it: near its mouths we find a district, called by NEARCHUS, in his *Journal*, *Sangada*; which M. D'ANVILLE justly supposes to be the seat of the *Sanganians*, a barbarous and piratical nation mentioned by modern travellers, and well known at present by our countrymen in the west of *India*. Mr. MALET, now resident at *Púna* on the part of the British government, procured at my request the *Sanganian* letters, which are a sort of *Nágari*, and a specimen of their language, which is apparently derived, like other Indian dialects, from the *Sanscrit*; nor can I doubt, from the descriptions which I have received of their persons and manners, that they are *Pámeras*, as the *Bráhmans* call them, or outcast *Hindús*, immemorially separated from the rest of the nation."—Vide *As. Res.* vol. iii. p. 6.

See also Captain M'MURDO's Memoir of the river Indus, in the present volume, page 40, note §.—ED.

† From Makrán.

of visiting it have in different publications described the country as a sandy, desert, and sterile land; and although many parts of the country are most fertile, there is much truth generally in the description, as far as regards this province, and more particularly the very tract now under discussion, viz. that *west of Jakow*.*

There is another strong fact which I conclude must have escaped the notice of these authors, that in travelling eastward from *Lakpat Bandar* there is not a single running stream to be met with (except in the monsoon) for a distance of *eighty miles*, and the water in use for all purposes is procured from wells and tanks, or from pools which are left in the beds of torrents; and the practice of digging shallow wells in such places as the beds of sandy *nallás* and on the sea-shore is followed to the present hour all along this coast.

The estuary of the eastern branch of the Indus is, besides, the only one which bears the slightest resemblance to that described by the historian, and is really worthy, from its magnitude and formation, of being the *embouchure* of three great rivers, which I think I shall prove it to have been.

Even from these considerations alone, then, I am inclined to concur most completely with Dr. VINCENT and others who have been ridiculed for their opinions on this subject, that ALEXANDER did sail down the eastern estuary of the Indus, and that his march of three days was to the eastward, and consequently through the S.W. part of that portion of Cutch called the *Abrása*.

But without presuming to enter deeply on this question, I shall mention two facts which came under our personal observation in *Sindh*, and appear to me to bear so strongly on the subject, that, taken together with what I have above stated, they go far to prove Dr. VINCENT's correctness.

At the village of *Sháhkápúr*, on the road from *Kótrí* to *Haiderábád*, and about sixty miles distant from the former place, there are the ruins of a large town visible on the plain about a mile N.E. of the village, to which the inhabitants give the name of *Hingúr*, and which they describe as having been a very large and opulent place in the time of the *Sammás*; the remains, which are of kiln-burnt brick of a superior description, cover a very considerable extent of ground, and the circuit of the walls and positions of the bastions are plainly discernible.

To the N.E. of those ruins the forsaken channel of a very large river is also distinctly to be traced; and the people stated, without being questioned on the subject, that the river Indus, or a large

* Vide Note (A) to Lieut. BURNES's *Memoir*, in Trans. R.A.S. vol. iii. p. 582.—ED.

branch of it, once flowed in this bed, and was navigable for large boats or vessels. They also affirmed that the city first began to decline on the overthrow of the *Sammás*, but that it was not until the river had become dry and receded from this channel by one of those changes so constantly occurring, that the place was completely ruined and ultimately became deserted.

Now this channel runs N.W. and S.E., and would have discharged its waters somewhere to the N.N.E. of *Lakpat Bandar* (in fact, according to the native accounts it did so), thus forming a most convenient and natural channel of communication between the western branch and eastern estuary, which would have enabled ALEXANDER's fleet to have reached that estuary and Cutch, without its being necessary for him to have navigated the eastern branch in its whole course, which, as I have before observed, is a point that seems to have puzzled all writers on the subject.

A reference to the map* will shew the positions the *Pinyári* and *Gúngrú* branches bear with respect to this deserted channel; and I am quite of opinion, both from the position of these branches and from the traditions current in *Sindh*, that the channel I have above described was formerly that of the *Pinyári* river, which then flowed in a S.E. direction to near *Lakpat*, and that the *Gúngrú* branch which now joins the *Pinyári* ten miles north of *Maghrabí* and about the same distance S.W. of *Hingúr*, found its way consequently alone to the ocean, through what has by a change become their joint estuary, viz. the *Sír*.

Again, the river which appears to have flowed to the S.E. of *Hingúr* would have passed into what is now called the *Runn* N.N.E. of *Lakpat*, and may be very reasonably supposed to have been one of the streams which there formed the congregation of waters mentioned as being like an "inland lake," and its *embouchure* would in this case have been distinctly visible from the high lands in Cutch at no great distance. This would account for the discrepancy which has been attempted to be shewn† from the circumstance of none of the present mouths of the Indus being visible from Cutch, not that I at all admit, what has been supposed, that ALEXANDER must have descried Cutch and have been therefore induced to visit it, for we must suppose the people of *Sindh* to have been more incredibly ignorant than they are even at present, to conceive that they knew not of the existence of a country only separated from their own by a river!

* Vide the Map to Lieut. BURNES' *Travels*, published by Mr. J. ARROW-SMITH.—ED.

† By Lieut. BURNES, in his *Dissertation*.

That ALEXANDER did visit a place called *Páttála* there seems no reason to doubt, but that this is the same with the modern *T'hatta* I think very far from certain.* *T'hatta* is now precisely seventy-five miles from the sea, which by no means agrees with the calculations made by the ancients; and therefore *Jarrak*, or some other place even more to the northward, where the ruins of towns are still visible, may be fixed upon with equal propriety as the site of *Páttála*. The *Pinyári* branch in that case would have been the first met with in proceeding towards the sea, and would (if it existed, as I have attempted to shew) have offered a convenient passage to the eastern estuary.

For my own part, I consider that there is much uncertainty in the passage which mentions his sailing down the *left* branch, as to whether he did actually reach the sea or not; and if we suppose the former, it will be seen that had ALEXANDER followed the course of the *Pinyári* to its estuary called the *Sír*, he would then have had only *twelve* miles of coasting to the entrance of the Lakpat creek, and the high lands at *Kótásir* in Cutch would then have been clearly visible, bearing N.E., and only ten or twelve miles distant.

The only argument in favour of the Macedonians having followed the eastern branch called the *Nárrá* in its entire course from *Bhakír* to the sea seems to be, that the historian does not mention the branch down which they (the Macedonians) sailed sending off any branches to the eastward; which is perfectly consistent with the state of that river at the present day; but this may readily have been an oversight, and it is much more reasonable to conceive that he did visit *Sehwánt* and other places in his progress south which he could not have done had he pursued the course of the *Nállá*, and afterwards found a passage to the eastern estuary by some of the channels now ruined.

The branch of the *Góní* river which now joins it to the *Nárrá* above *Ali-band* is said by the inhabitants of *Sindh* to be a cut or canal made by order of one of the princes of *Sindh* when the channel of the *Góní* began to decay; and although I never heard this assertion made previous to my leaving India, I do not consider it at all improbable. The other channel of the *Góní* runs nearly south; and although now lost in swamps and pools near the village of *Badína* would have discharged its waters into the *Runn* of Cutch at no great distance from the *Nárrá*.

If, then, the *Nárrá*, *Góní*, and the branch which I have described

* Vide Captain M'MURDO's remarks, as to the site of *Páttála*, p. 37 of the present volume.—ED.

† Vide Capt. M'MURDO's paper, pp. 30 and 34 of the present volume.

as once flowing past *Sháhhkapur*, all fell into the *Runn* of Cutch near the same place, which from the direction of their courses they would have done, they would certainly have formed a great "inland lake" such as described; nor is there in any of the other branches (at any point) any expanse of water which could have given rise to the idea.

Most authors seem agreed that ALEXANDER could not have sailed down the western branch of the Indus and then crossed the *delta* of the river from west to east even with a fleet in company, and in this opinion I entirely concur, and believe that no one who has not seen the *delta*, the state of the river's banks, and the violence of the current, can have an idea of what such an undertaking would be, more particularly with cavalry.

The *Wányáni* has been supposed to answer the description of the "inland lake,"* but, in addition to its (present) magnitude by no means answering this description, if ALEXANDER had proceeded there he would have had the *delta* on both flanks.

Another remarkable fact which came under our personal observation in *Sindh* proves even more strongly than the one I have related the wonderful changes which have taken place all over the country and in the branches of the river.

On the second day of our march from *Ráj ka dereh* to *Khairpur*, and about twenty miles S. or S. by E. of that city, we crossed the deserted channel of a very large river, and after riding along the western bank for some time, the Sindhian chiefs, who had come to meet and welcome the mission, pointed out to us the ruins of a large city which they called *Mihrábpur*. We were not sufficiently near to examine the remains, but they appeared extensive, and the account given of the place by the chiefs was exactly similar to that given of *Hingúr*, with the exception that the former was a modern town and deserted only *fifty years* ago, at which time the river receded from this channel.† The inhabitants also affirmed that this river did not join the western branch of the Indus again proceeding south, but flowed in a course nearly due south to the sea.

Considering all I have stated, it appears to me that there is scarcely one point from which an inference can be drawn that the western branch (*below Táltá*) was the one down which ALEXANDER passed

* Vide Note (A) to Lieut. BURNES's *Memoir*, in Trans. R.A.S. vol. iii. p. 583.
—ED.

† Lieutenant DE L'HOSTE, on his route from *Haiderábád* to *Khairpur*, and about midway between those places, passed through part of a country much deserted and covered with jungle, amongst which were the ruins of many towns and villages. It is quite possible that the same river might have deserted these places as it did *Mihrábpur*.

and that his three days' march was *to the westward*; whilst, on the other hand, the proofs seem almost conclusive as to Dr. VINCENT'S being really correct in his suppositions.

There is one point which I have purposely omitted, as it rests upon a mere matter of opinion, namely, "whether it is natural that ALEXANDER should have explored the country *to the eastward* for three days or not." In my own opinion it was most natural that he should have done so; for, when his army mutinied on the *Hyphasis*, "he with extreme reluctance gave up all idea of further progress to the east, and began his route southward by the river," most probably hoping that the direction which its course might take, would enable him to visit some portion of the unknown territory which the disorders in his army alone had prevented his doing; but finding this not to be the case, and that he had arrived at that point (the mouths of the Indus) from whence his further progress must be towards home, that he should be anxious to catch even a glimpse of a country on which he was about to turn his back for ever; and as it proved not suitable to his convenience, his views, or his expectations, that he should relinquish any project he might have meditated, had he found a rich, populous, and fertile region, the spoils of which he might have held forth as a temptation to his mutinous soldiery.

In conclusion, I beg to remark, that the object of this dissertation is not so much to prove the view I have taken of the subject to be correct, as to shew that many who have taken an opposite view of the case, and dealt in strong assertions without proofs, have been quite as likely to have erred in their final decision; and even putting the facts which I have adduced as to the features of the country out of the question, I consider my object as fully attained by shewing the amazing changes which have taken place. Of course, in speaking of the *Pinyárí* and *Gúngrú* branches, I have assumed (as others have done of various other branches) that they existed *two thousand years* ago, which, it must be admitted, is more than doubtful, for I quite agree in an opinion I have heard given, "that there always has been and will be a noble river in *Sindh*, but where its course was five hundred years ago, or will be one hundred years hence, is totally beyond the power of any person to say."*

(Signed)

W. POTTINGER.

* Since writing the above it has been suggested to me by a friend, that one of the branches of the Indus may formerly have taken an easterly and then southerly course, and flowed to the *eastward* of Cutch; and really considering the lame attempts which have been made to account for the formation of the *Runn* of Cutch, I think the supposition a very plausible one. A vast quantity of water is known to

Remarks on the preceding paper. By Lieut. ALEXANDER BURNES, F.R.S., of the Bombay Military Establishment, &c. &c.

AT the request of the ROYAL ASIATIC SOCIETY, I now reduce to writing the observations which I made before the Society on the 4th of January last, regarding the route of ALEXANDER the GREAT through the *delta* of the Indus, and which were suggested by a paper on that subject drawn up by Lieut. W. POTTINGER. It is very far from my wish to engage in any controversy upon such a subject, but as the various papers which I have from time to time written regarding it have not hitherto been published,* it is incumbent on me briefly to state their contents, which will afford the best answer that I can offer to Lieut. POTTINGER's observations. It will be sufficient for me to premise that I have visited the greater portion of the *delta* of the Indus, and the neighbouring country, as well as ascended and surveyed that great river for some hundred miles above its *embouchures*.

When the Greeks reached *Páttála* "ALEXANDER ordered a haven and convenient docks for ships to be built, and resolved to sail down to the ocean by that branch of the river on the right hand," for ARRIAN distinctly tells us,† that "the river Indus at Pattala divides itself into two vast branches, and that the realm of the Pattalan's has the form of the Greek letter Δ." The same historian next records that the Greeks descended this *right* or *western* branch of the Indus, and after viewing the ocean returned to *Páttála*. Here ALEXANDER found his fleet in readiness, and now resolved on "sailing again to the ocean by the other (or *eastern*) branch of the river, to try whether the passage out to sea was safer or more easy that way, for ALEXANDER had now resolved to send his fleet under the command of NEARCHUS into the Persian gulf, and thence up the mouths of the Euphrates and Tigris." In this his second voyage from *Páttála* to the sea, it is stated "that he landed with a party of horse, and travelled three days along the sea-coast to view it, and try if he could find any bays or creeks to secure his fleet from storms; and *also dug many wells to supply his navy with water.*" Such is the account of ALEXANDER's expedition in the *delta* of the Indus, according to ARRIAN, to whose very words I have adhered.

force its way into the *Runn* every year during the freshes in the Indus, to the eastward of the village of *Ballyári*, in the *T'harr*; and, from inquiry, I have reason to believe it comes from a deserted branch of the *Nárrá*, near *Amerkót*; and the flood was so great one year (1828) that it actually threw down one tower and part of the wall of that fortress.

* They are now before the public. See Trans. R. A. S. vol. iii. p. 550, and Lieut. BURNES' *Travels*, &c.
 † Lib. vi. c. 18.

Two subjects of controversy have arisen out of this description — 1st, “With what city are we to identify *Páttála*?” and, 2dly, “In what direction was the three days’ journey of ALEXANDER the Great after he descended the eastern branch of the Indus?” We shall treat on each of these subjects.

1st, There are very strong reasons for fixing on the modern city of *T’hatta* as the *Páttála* of the ancients. It stands at the head of the modern *delta* of the river, and close upon it the Indus divides itself into two great branches, the *Sátá* and *Bugár*. These again subdivide into other branches, and ultimately enter the sea by eleven mouths, occupying a space of 125 British miles, which is the extent of the base of the *delta* of the Indus. In the immediate neighbourhood of *T’hatta* there are extensive ruins of two ancient cities named *Bráhmaṇabád* and *Kallánkót*, while in *T’hatta* itself we have the modern capital of the country during the reign of the Moghul emperors. Its great population, even so late as the days of NÁDIR SHÁH, will be remembered by those who have perused eastern histories, where they then speak of 14,000 families of weavers. In *T’hatta*, therefore, we have not only the site and remains of a great city, but a remarkable concurrence with the locality of *Páttála* since the river divides into two great branches near it. By the *delta* of any river we generally understand that portion of it towards the *embouchure*, when it first sends off its branches. If *Páttála* therefore, had stood lower down the Indus, the realm of the *Páttálans* could not have been said to form the *delta* of the Indus. Moreover, we are told that “that *delta* was much larger than the Egyptian province of the same name ;” and the modern city of *T’hatta* at the apex of the *delta*, is but seventy-five miles from the sea. It has been urged that the distance of *T’hatta* from the sea varies so much from that of *Páttála* given by the Greeks, that this alone disproves the identity of the two places ; but to this we reply, that ARRIAN has expressly declared the base of the *delta* to have been 1800 *stadia*, while it is really little more than half the size, or 1000 *stadia*. These are the words of ARRIAN :—“These two mouths of the river Indus are about 1800 *stadia* distant from each other, and so much is the extent of the island *Páttála* along the sea coast.” I speak from observations both of latitude and longitude, that the face of the *delta* does not exceed 125 British miles ; and rating the *stadium* at a furlong, according to received opinions, we have here an error of 800 *stadia* in distance, or, what is more probable, an error in the transcription of the numbers or figures of the historian. In conclusion I have only to add, that RENNELL, D’ANVILLE, and DR. VINCENT, appear to be unanimous in considering *T’hatta* as the *Páttála* of the Greeks.

The second point for consideration is the direction in which ALEXANDER marched in his three days' journey along the sea coast. DR. VINCENT has recorded his belief that that journey carried him into Cutch, and in this opinion he is now followed by Lieut. POTTINGER. I have examined with particular care the text of ARRIAN on this point, and I cannot discover on what grounds such a theory can possibly be entertained. We have seen that ALEXANDER descended the eastern branch of the Indus, to explore which of the two branches would afford the greatest facilities for the passage of his fleet, and we are told that he landed with a party of horse, and made a three days' march along the coast, examining the country and causing wells to be dug for the use of his fleet. If that march, therefore, had been towards the east, and into Cutch, he would have been digging wells in a direction where his fleet was never to sail. ALEXANDER dreaded the dangers which his admiral would have to encounter; but he was surely not so ignorant of the direction in which his fleet was to pass that he should dig wells in an opposite direction! ARRIAN tells us, that "ALEXANDER had a vast ambition of sailing all through the sea from India to Persia, to prove that the Indian gulf had a communication with the Persian;" and after he had completed his descent of the Indus, the safety of his fleet appears most especially to have engaged his attention. In support of this, and in further corroboration of the motives which dictated the three days' journey westward, we find in the 21st chapter of ARRIAN'S 6th book, that after ALEXANDER had reached the river *Arabius*, and quitted *Sindh*, he *again* turned towards the ocean "that he might cause *more* wells to be dug for his fleet," and desired LEONATUS, one of his officers, "to tarry there till the fleet should sail round these coasts." Are we not to infer, therefore, that ALEXANDER'S three days' journey, as well as his route home, were in one direction westward and away from Cutch? It may be observed, that a three days' journey with cavalry along the *delta* of a river would be a difficult march; but we find that a land expedition under LEONATUS seconded ALEXANDER in his descent of the eastern branch of the Indus, and passed "*through* the island of *Páttála*:" it is a fair conclusion then, that, as they met with no obstacles, ALEXANDER'S own party would be equally fortunate; besides, they were accompanied by boats which would have transported them across such creeks and rivers as they could not swim.

So many years have elapsed since the expedition of ALEXANDER, and so many alterations must have necessarily taken place in such a changeable tract of country as the *delta* of a river, that it might be difficult to identify one place with another; but this difficulty will not

apply to the direction in which ALEXANDER sailed. There is much, however, both in the topography and names of the modern Indus to identify the country with the scene of ALEXANDER's glories, particularly in the western mouth. ARRIAN speaks of an island called *Crocola* near it, and we have the name of *Kakrála* to this day. It is also said, that there was "a dangerous rock" which the fleet had to pass; and in this branch of the river the only rock which exists in the Indus, below *T'hatta*, is to be found. The disasters, too, which befel the fleet of ALEXANDER, and which are so graphically described by CURTIUS, are yet to be experienced in these days. The fleet of boats with which I entered the Indus was left aground by the sudden recession of the waters; and when the tide returned, the adjacent country became flooded, and the tops of mangrove bushes and shrubs were alone visible. CURTIUS observes, "when the tide inundated the fields skirting the river, *tops of knolls rose above it*, like islands." But however interesting they may be, these are digressions from the subject.

There is yet one point that requires notice, and of which we are informed by NEARCHUS, viz. the existence of a race of people called *Sangada*, or *Sangara*, who inhabited the banks of the *Arabius* westward of the Indus. It is a remarkable fact, that the pirates in the gulf of Cutch belong to a tribe called *Sangár*, the principal portion of which resides at *Jakow*, a town about forty miles eastward of the Indus. In ALEXANDER's days, the *Sangada* are mentioned as occupying the country westward of the river; and in the *Sangárs* we have probably their descendants, although the locality be a little different.

In conclusion I have only to observe, that if we are guided by the text of ALEXANDER's historians, it is clear that neither the conqueror and his army, nor his fleet, ever entered Cutch. The eastern branch of the Indus was found the safest and best; yet NEARCHUS, with his whole fleet, sailed out of the western branch, for reasons which are not explained to us. Besides, it was the object of ALEXANDER to impress upon his troops, that the boundaries of his expedition and nature were one. He told them after reaching the sea that they had come to the *end* of their toils; that nothing now could oppose their valour, nor add to their glory; that, finding he had extended his conquests *on that side* to the extremities of the earth, he had completed his mighty design, and that he himself, their leader, had rivalled the feats of HERCULES and BACCHUS.

(Signed)

ALEX. BURNES.

London, *March* 22, 1834.

ART. XIX.—*Description of Ancient Chinese Vases ; with Inscriptions illustrative of the History of the Shang Dynasty of Chinese Sovereigns, who reigned from about 1756 to 1112 B.C. Translated from the Original Work, entitled Pö-koo-too, by PETER PERRING THOMS, Esq.*

(Continued from page 86.)

WINE VESSELS OF THE SHANG DYNASTY.

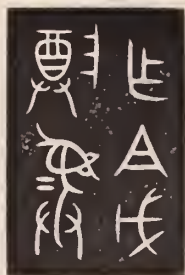
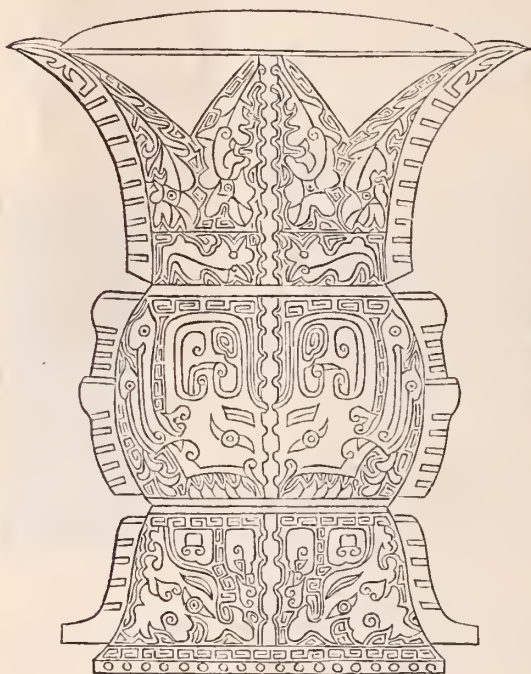
I.



THIS vessel, in height, measured nine Chinese inches and two-tenths ; its containing depth was eight inches ; its circumference, at the top, seven inches and eight-tenths ; and at the centre, seven inches and five-tenths. It weighed seven Chinese pounds and twelve ounces, and was capable of containing three quarts. On the back was engraved the above inscription, which is now written 孫父癸 *Tsun foo Kwei*. The last character was the name of the father of CHING-TANG, the founder of the Shang dynasty, and the vessel is supposed

to have been made by order of CHING-TANG, in honour of his ancestor's having possessed himself of the empire. *Tsun* (a son), the first character, which was the name he assumed, represents him as grasping a sword in each hand: it is considered a very early mode of writing the character. The vessel, which is of a quadrangular form, is highly valued for its antiquity, and its workmanship is considered very beautiful. When sacrificing, two of these vessels were commonly used for containing wine.

II.



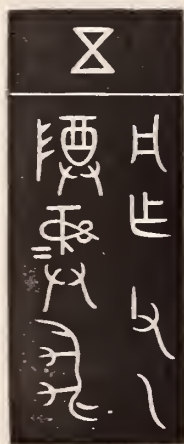
尊 作
祖
彝 戊

This vessel measured, in height, eleven Chinese inches and seven-tenths; its containing depth was eight inches and six-tenths. At the mouth, it measured eight inches and three-tenths; and round the centre, four inches. It weighed eight Chinese pounds and five ounces. The inscription may be thus translated:—"This valuable vessel is made in honour of the ancestors of Mow."

There was an emperor named 太戊 TAE-MOW, who reigned 1552 B.C., who has already been mentioned, and to whom this vessel is supposed to refer. By his descendants, who were persons of emi-

nence during nine generations, it was used when worshipping at the altars raised to him. The compiler of the *Pö-koo-too* considers it a most beautiful and elegantly executed vessel, and says it has excited the admiration of all who have seen it, more especially when its great antiquity is considered.

III.



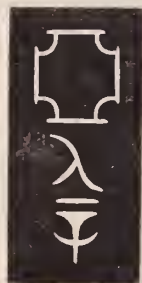
尊 彝
雌 彝
周 作 父 乙

This vessel, including its cover, measured, in height, six Chinese inches and two-tenths; its containing depth was four inches and one-tenth. Its circumference, at the mouth, was three inches and three-tenths; round the centre, three inches and five-tenths. Its containing capacity was rather more than a pint, and it weighed one Chinese pound and two ounces. The inscription contained eight characters, including the one on the cover.

During the *Shang* dynasty, it was customary for the *Chow* officer, four times a-year, to sacrifice at the royal altars, and invoke blessings on the government and people. On these occasions vessels were set apart, on which certain animals were depicted, in accordance with the season of the year. The inscription may be thus rendered:—
“CHOW (the *Tae-sze* officer) made this (*Foo-yìh*) sacred vessel.”

The last character is a hieroglyphical representation of the 雌 *Wei* animal, which is variously described ; one says it is a large animal resembling the rhinoceros ; another describes it as a species of baboon, with a very long tail, by which it is capable of suspending itself from trees. The character 𠂇 *Woo*, on the cover, which is now written 五 *Woo*, “ Five,” is thought to indicate the order in which the vessel was used. When the emperor in person sacrificed, two of these vessels were required. The reader will observe that the last character differs from the ancient form of 虎 *Hoo*, “ a tiger,” the tail being curved.

IV.



This vessel, in height, measured eight Chinese inches and five-tenths ; its containing depth was seven inches. Its circumference at the mouth, six inches and eight-tenths ; round the centre, three inches and seven-tenths. It was capable of containing about three English pints, and weighed three Chinese pounds. It had the above inscription, which is

now written 亞人辛 *A-jin-Sin* The last character formed part of the name of three emperors of the *Shang* dynasty, viz. 祖辛 *Tsoo-sin* whose reign closed 1455 B.C.; 小辛 *SEAOU-SIN* 1342, and 廩辛 *SIN-SIN* 1209 B.C., who were not distinguished by any thing remarkable in their conduct or government. However, to one of them this vessel is supposed to have belonged. Several vessels with the same inscription have been transmitted to modern times.

The Chinese speak of their ancient emperors 堯 *YAOU*, and 舜 *SHUN* (the former of whom died about 2230 years B.C.), as the most celebrated in their history, who were appointed by Heaven to govern the people; hence they are styled 帝 "*Te*," Sovereigns, or those potentates who dispensed laws according to the principles of Heaven. *YAOU* was preceded by three other sovereigns, of whom little is known. This family is spoken of as the 五帝 *Woo-tee*, "five sovereigns," who framed just and wise laws.

During the dynasty *HEA* (the preceding dynasty), the sovereigns professing to cultivate virtue and act in obedience to Heaven, changed the imperial designation to 王 *Wang*, "king," which preceded their names, as 王相 *Wang Seang*. This intimated that they were "the diffusers of human principles," as being persons inferior to the sovereigns *WHANG-TE*, *TANG-YAOU*, and *SHUN*, who were supposed to be appointed by Heaven. But the sovereigns of the *Chow* dynasty (900 years later), to shew their veneration for their immediate predecessors, placed the title after the name, as 武王 *Woo-Wang*, "Woo, the king."

The work entitled *Ke-le*, when treating of the *Shang* and *Chow* dynasties, adopts the following European mode of expression, "*the people of Shang*," and "*the people of Chow*," which mode of speech is thought to confirm the following interpretation of the above inscription, "The people of *Sin*;" i. e. a vessel set apart for invoking a blessing on *the people of the state of Sin*.

V.



孫
冊冊
父乙

This vessel measured, in height, eight Chinese inches and eight-tenths ; its containing depth was seven inches. Its circumference at the top six inches and eight-tenths ; and around the centre four inches and five-tenths. Its containing capacity was about three English pints, and it weighed three Chinese pounds and twelve ounces.

In high antiquity, besides conferring honorary vessels, it was the usage for the prince to reward the merits of those ministers who had distinguished themselves by inscribing their names and deeds in some public record, which record was denominated 冊 *Isēih*. In the above inscription this character is repeated, implying that the name of the individual to whom the vessel was presented had often been recorded for distinguished merit. The first character was the hieroglyphic mode of writing 孫 *Sun*, “ a grandson or descendant ;” the

two latter 父乙 *Foo-yih*. The compilers of the *Pö-koo-too* here remark, that *Yih* seems to be the name of the family, and *Foo*, which is generally rendered “ father,” means “ ancestor ;” hence they read the inscription, “ The grandson having repeatedly caused himself to be

recorded on account of meritorious conduct, has had this vase made for his own use when worshipping in the temple of his ancestors." They further remark, that it has been shewn under the first vase, that no fewer than six emperors of this dynasty took the name of 乙 Yǐ, and consequently at this great distance of time it ought not to excite surprise, if we are unable to determine to whom it refers; though, from the ancient form of the characters, there is not the least doubt that it is a vessel of the *Shang* dynasty.

VI.



戊
癸 人

This vessel, in height, measured eight Chinese inches and nine-tenths; its containing depth was seven inches and six-tenths; its circumference, at the mouth, six inches and nine-tenths: round the centre, four inches and one-tenth. It weighed our Chinese pounds and eight ounces; and had the above inscription.

The relief, which is denominated "clouds and thunder," is considered extremely chaste. The first character of the inscription represents a missile weapon raised, and imports, as when on a vase, an admonition against excessive eating and drinking when sacrificing to

ancestors. The last two characters are 人 癸 *Jin Kwei*, "the people of *Kwei*." The father of CHING-TANG, the founder of the dynasty, was called KWEI. It is conjectured that the people of his native district presented him with this vessel, to be placed in the temple of his ancestors, and that it was afterwards removed to the royal temple of the house of *Tang*.

VII.



兄丁大維

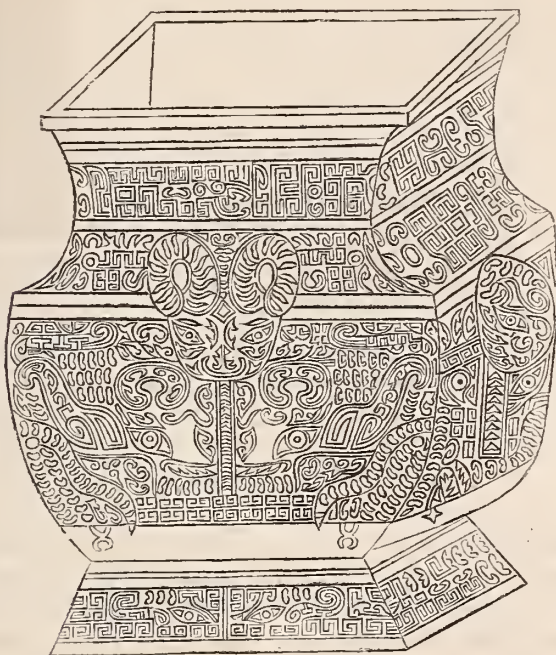
This vessel, with its cover, measured in height seven Chinese inches and two-tenths; its containing depth was four inches and six-tenths; its circumference, at the neck, three inches and seven-tenths; round the centre, four inches. It weighed two Chinese pounds and fifteen ounces. The above inscription was on the cover, as well as on the vessel.

The vessel is supposed to have been made by 太庚 *TAE-KANG*, and presented to his brother 沃丁 *YŪH-TING*,* who surrendered

* During the reign of this monarch the celebrated minister E-YUN died, and was interred by his sovereign with imperial pomp. His majesty himself attended, and offered sacrifice in honour of the minister's eminent talents.

the throne to him about 1656 B.C. About one hundred years later, there was an emperor named 仲丁 CHUNG-TING, who also resigned the throne to his brother 外壬 WEI-JIN. It is doubtful to which of those two persons the inscription refers. If those princes really transferred the throne, as above mentioned, the national designation must have been continued during their lives, for the standard history does not mention the later sovereigns till the death of the former. As the last character is a hieroglyphical form of 雞 *Ke*, “a fowl,” this vessel should have been classed with the 彝 *E* vessels.

VIII.



This beautiful vessel measured, in height, nine Chinese inches and eight-tenths; and its containing depth was eight inches and one-tenth. In circumference, at the mouth, it measured five inches and six-tenths; round the centre, seven inches and four-tenths; and it weighed ten Chinese pounds. It had no inscription. This vessel, the *Pö-koo-tco* says, has always been considered very beautiful, and very ancient. That part of the relief which forms part of a circle in the centre is

considered as representing the imaginary *Lung* “Dragon,” “the god of rain,” who is fabled at times to ascend and descend in the clouds. The four sides of the vessel are said to represent, or to be in honour of, the felicitous bird *Hwang*, which appears only at periods of great national prosperity. Other parts of the relief, which are described in the same fanciful manner, were, in those days, considered admonitory of the necessity of decorum and propriety when sacrificing, by not abusing the creatures.

END OF PART II.

ART. XX.—*An Account of the Country of Sindh; with Remarks on the State of Society, the Government, Manners, and Customs of the People, by the late Captain JAMES M'MURDO, of the Bombay Military Establishment. — Communicated by JAMES BIRD, Esq. M.R.A.S., F.R.G.S.*

Read 5th of July, 1834.

THE author of the *Tohf-at-Giráni* states, that “the country of Sindh takes its name from SIND, the brother of HIND, the son of NOAH. It is reckoned the forty-third of the sixty-one countries of the universe. The line of the second climate passes, from the north, directly through its centre; and although *Sindh* is situated in the five first climates, it nevertheless chiefly appertains to the second, and, consequently, lies in the region of the holy cities of Mecca and Medina.” It would be difficult to discover where the author quoted has found these grandsons of the patriarch; indeed, as is usual in such genealogies, they are probably altogether imaginary. The Hindú writings may, perhaps, afford some more satisfactory explanation of the name; but I have not been so fortunate as to meet with it. As far as I can learn from such sources, this country was called *Sindhúdès*, or “the country of the ocean,” alluding doubtless to the river Indus, which receives that dignified appellation in their sacred writings. The same authorities also state *Sindh* to have been governed by a *Khuthi*, named JAYADRAT’HA, who was slain in the civil wars of the *Pandús*; and it has, in consequence, sometimes received the name of *Jayadrat’hadès*, after that chieftain.

I think it highly probable that *Sindh*, generally speaking, takes its name from the river,—an opinion which I formed from finding the same appellation used in ancient times; for such I take the *Sindomana* of the Greeks, which was the capital of a province, to be; and further investigation has confirmed me in the belief, that *Sindh* was the name originally of a small tract of a country lying upon the river, but whose precise boundaries are now lost, in the changes, both local and otherwise, to which this country has been subject in a remarkable degree; and I conceive that in this division, wherever it may have been, is to be found the site of the ancient *Sindomana*.

The limits of this country, as they may have existed at various periods of its history, and under different governments, cannot now be exactly defined; nor is it even possible to determine, with correctness,

the precise boundaries of the present province of *Sindh* proper. The fairest mode of ascertaining its extent would, perhaps, be to confine the term *Sindh* to the tract watered by the Indus, corresponding nearly with the territories at present held by the *Tálpúras*, the acknowledged rulers of the province; and the same method is, upon the whole, the safest for defining the limits of the country, at the earliest period. According to this plan, the province of *Sindh* will lie between the twenty-third and twenty-eighth degrees of north latitude, and sixty-seventh and seventieth degrees of east longitude: while, in general terms, it may be said to be bounded on the north by the territories of *Kábul*; by the *Dávudpútras*, to the west and east of the Indus; and on the south by the district of Cutch and the ocean. The great sandy desert, and the territories which it embraces, separate *Sindh* from India, whilst a vast chain of rocky mountains forms a distinct and natural boundary along the whole western frontier.

If credit is to be given to the Greek historians, the country, included in the limits which I have just fixed for those of *Sindh*, was divided into several considerable sovereignties, possessed of powerful resources both in men and riches. Judging, however, from the extent of space allotted to them, I am inclined to believe that their importance has been much exaggerated, in order to enhance the exploits of an ambitious individual. Whatever changes may have occurred to them, either politically or statistically, in the course of a series of centuries, they cannot have been such, as in any respect to justify the accounts of so many sovereigns and nations being subdued by the army and policy of ALEXANDER, in the space between *Múltán* and the sea. Difference of name, habits, or language, may perhaps have given rise to this hyperbolical classification of the divisions of *Sindh*; for although we should never think of calling a portion of country, not equal in size to a province, by the name of a nation, yet if people were found living under distinct governments, and differing from each other in manners, customs, and language, the appellation would, in such case, become at least less ridiculous. No traces of such a variety however can be discovered, either in written documents or traditionary accounts; although, with the progress of society, it may fairly be supposed that certain changes must have been produced.

Passing over those obscure and unsatisfactory conjectures, let us proceed to consider the divisions of *Sindh*, as understood among the people themselves. The province has had, from time immemorial, two grand divisions, the northern and southern. The former, extending from the neighbourhood of Bhakar to the parallel of the modern *Hálakandi*, below *Sehwán*, is styled *Sirra*; and the latter, including

the space to the ocean, is named *Lár*.* Of the etymology or origin of these names, I can find no trace; but that they are extremely ancient is probable, because the geographers, in the commencement of the Roman empire, I believe, applied the name of *Laryía* to the country lying near the mouth of the Indus; and in the same name we discover the origin of *Lári Bandar*, or the port of *Lár*, in whatever part of the *delta* that place may have at different times been situated.†

Each of these two divisions appears to have had its respective capital; viz. *Álór* in *Sirra*, and *Bráhmaábád* in *Lár*; at least we find no mention made of other cities on the same scale as those, in the earlier times of the Muhammedans. They were undoubtedly considered as the first and second cities in the empire of the *Raias*. *Sirra* and *Lár* were, in all probability, divided into a number of inferior districts, which, it is likely, were, in some instances, known under their present names, and, in others, by appellations now either totally lost, or so corrupted as not to be distinguished. *Súndra*, *Sehwán*, *Tehri*, *Lóhri*, *Gora*, or *Carnalla*, are, at all events, names of districts coeval with the Muhammedan conquest, and probably of a much earlier date; but the titles of a moiety of the present divisions are evidently modern, and have their origin in local or temporary circumstances. The districts into which *Sindh* is now divided, are generally said to be forty-four in number; and, perhaps, in the public records and accounts of the province, they are restricted to that number. The division is, nevertheless, subject to variation; for some modes of dividing the country increase the *parganahs* to above fifty.

The following is the most popular mode of dividing this country:

In the *delta* lie — *Cháchgám*, *Jhátí*, *Kakrálla*, *Sákra*, *T'hatta*, *Dhárája*, *Súndrá*, *Pallejar*, *Chakerhálla*, *Imámwah*, or *Tranda* of MUHAMMED KHÁN TALPÚRA.

East of the river—*Sirra*, *Jám Tumáchi*, *Battóra* (menpúr), *Rúpa*, *Odiyháhi*, *Sámawatti*, *Tránda*, *Mír Elláh Yárhkán*, *Mattaloi*, *Sheh-*

* Mr. POTTINGER, in his definition of the name *Lárhána*, says it is derived from a word signifying saliva. This meaning, if authentic, would apply better to the *delta* of the Indus; for its oozy nature is greater than that of any other part of *Sindh*. *Ládkána* is spelt with a *d*, which makes it a different word from *Lár*, which, in *Sindhi*, signifies low.

† Dr. VINCENT gives a *Láribandar*, and a *Bandar-Lári*, the one on the east, and the other on the west branch of the river. I have not been able to discover any foundation for such a distinction, nor, indeed, is the term *Láribandar* at all familiar to the natives. The name, however, might, with equal propriety, have been applied to any port in the *delta*.

dádpúr, Hálakandi, Dim, Kandiára, Ráni Gumbat, Lakáwat, Hállam, Behlani, Lóhri, Móraguchira, Khairpúr, Máttila (Mírpúr).

West of the river — *Kóteri, Khóntó, Sum, Sehván, Tehri, Bobuk, Samtaní, Khódábád, Kullah, Kácha, Bághbán, Tigger, Chandka, Gohrah or Cárnálla, Doába or Haiderábád, and Karáchí*, with its country to the westward of *T'hatta*, called *Chápper*, which is a modern addition to the *Sindh* territory.

Various, however, are the divisions in the *parganahs*, and to enumerate these would only be to confuse. *Jow* and *Baddin*, two large districts, are included in that of *Cháchgám*, as is the very ancient *Mandrá*. *Násirpúr* was at one time a large *sirkár*, and rose upon the ruins of *Mattáloi*. It has, however, in its turn again become dependant on its more fertile or favoured neighbours. Under the head of *T'hatta* are included several *parganahs*, but in particuar that of *Druk*, supposed to be very ancient; also that of *Gúngra*, both of which are now separated from *T'hatta* by the river. The *Dirák* is another ancient district now not much known by that name.

The author of the *Tohfát-al-Giráni* states *Sindh* to be blessed with a fine climate. The mornings and evenings, he remarks, are truly delightful; the northern division warm, and the lower cool. The fact, however, I believe to be, that this province is, generally speaking, unhealthy; particularly in the neighbourhood of those parts subject to the annual inundation. "When it is considered," says a gentleman, who resided several years in *Lár*, "what an immense tract of land is laid under water, and afterwards exposed, with its vegetation, to the putrifying effects of a burning sun, it can hardly be supposed that this climate, farther corrupted by the stagnations which every where take place, can be very congenial to the human constitution; on the contrary, a numerous train of diseases are here prevalent, among which, as may be expected, intermittent fevers, asthma, and rheumatism take the lead." The northern division of the country, however, does not bear so bad a character in point of climate, although the hot winds blow, in some parts, with uncommon severity; and throughout the summer months, the heat surpasses, by all accounts, that of any part of India. So great is the estimated difference between the climate of *Lár* and *Sirra*, that all public servants receive superior salaries when on duty in the former division, where they seldom remain for any length of time (if not natives) without suffering in their health.

The whole of the *delta*, as far west as *T'hatta*, is exposed, in some degree, to the effects of the south-west monsoon, which, consequently, brings the temperature of this portion nearly to that of the west coast

of *Gujerát*. Much inconvenience is, however, felt to the westward of that city, where the monsoon but partially extends; and, indeed, I believe that in *Chápper*, and the country inhabited by the Jogiás, several years occasionally elapse without any rain whatever. I have already said that the heat of the climate of *Sirra*, in the months of March, April, and May, is excessive; and the hot winds prevail in *Sewí* to such a degree, as to render travelling not only dangerous, but, in the desert which lies between that province and the northern frontier of *Sindh*, absolutely impossible. Rain, however, falls in *Sirra* generally in June, which, with the floods in the river, tend materially to relieve the oppressive heat. In the winter season, that is, in December and January, the trees and vegetation generally suffer from the frost, and are deprived of their leaves,—a circumstance which does not occur in *Lár*.

The soil of *Sindh* is of various descriptions; that which is subject to the inundation of the river is often of a rich clay, sometimes a fine loam, and elsewhere a loose sand. The land in question is extremely fertile, and produces the most luxuriant crops of grain without tillage, when the soil is yet moist from the recent floods. The grain is scattered over the surface, and the produce is yielded without further trouble. Towards the mountains of *Bellúchistán*, on the western frontier of the province, the soil is rocky, and considerably impregnated with iron ore. Here it is poor and scanty, the rock generally approaching the surface, which circumstances, combined with the uncertainty of the season, render it better adapted for pasturage than agriculture; to the former of which habits its people also naturally tend. On the north of *Sehwán*, almost to the vicinity of the hills, the soil is the richest and most productive in *Sindh*, and is nowhere interspersed with a rock until we reach the neighbourhood of *Lárkhána*, and north of that place.

The soil of the eastern parts of *Sindh* partakes in some degree of the qualities of the neighbouring desert, but near the river, throughout the greatest part, the sand is mixed with a white clay which seems favourable for vegetation. In the eastern parts of *Lár*, that is in the vicinity of the river, the soil partakes chiefly of this clay; which, in the hot and dry months, yields a dust so fine as to elude all common precautions for escaping from its unpleasant effects, and the natives have recourse to ventilators in the roofs of their houses, which they keep in other respects shut up in the closest manner. A peculiarity in the soil of *Sindh* is worthy of remark, and this is, that a traveller may journey for days in the eastern parts without meeting with a rock or stone of any kind.

The fertility of this province, in those parts which are exposed to the floods of the Indus, is exceeded by that of no tract of country on the earth. On the regularity and abundance of these, however, depend the wealth, and, in a great measure, the supply of the absolute necessities of life, of the inhabitants. In tracts remote from the river, where the rise of the waters does not naturally extend, and where this defect is not remedied by the labour and skill of man, the produce of the soil is often scanty and always precarious. A few districts in *Sindh* yield three crops of grain in the year; they are, however, generally confined to two, and, in some cases, where the waters of the Indus, either from natural obstacles, or from the indolence of the people, have not been introduced, the soil yields but one crop and that of the poorest description.

Throughout the whole of the lower part of *Lár*, where the country is one entire sheet of water for three months in the year, the quantities of rice produced is beyond any thing I ever heard of. The *parganahs* of *Kakrálla* and *Kácha*, in particular, yield rice in great abundance. The seed is sown with the first appearance of the inundation; the plants rise with the waters, and the crop is sometimes reaped in boats. An inferior division of the *Kakrálla parganah*, is ascertained to have yielded no less than 1000 *khirwárs** of rice as the share of the government, which, making the usual allowances, is equal to about one-third of the whole produce.

In the lower *parganahs* the dry grains are rarely cultivated; nevertheless in those of *Jhátí*, *Imámwah*, and *Baddín*, crops of wheat, barley, *jowári*, Indian corn, sugar-cane, and tobacco, are produced by irrigation in the cold months.

The great portion of *Cháchgám*,† which lies to the eastward of the *Góni* branch of the river, not being exposed to the floods, produces in the natural course of the seasons, *bájeri* and *múng* (a kind of pulse), besides wheat, Indian corn, &c. &c., by irrigation from the cuts made from the *Púrán* and *Góni*.

The more northern districts produce abundant crops of wheat, barley, *jowári*, *múng*, and other common grain; almost exclusively, however, in many parts by irrigation, or in the moist beds of extensive *d'hínds* or lakes which, formed by the annual floods, gradually but quickly evaporate. Cotton is also cultivated in small quantities, and the tree is represented as being tall, with many branches, and not

* A *khirwár* of *Sháhbándar* is about equal to one and a half *Surat candies*.—The *candy* is a weight which varies very much in the different provinces where it is used; the *Bombay candy* is 560 lbs.—ED.

† This *Sirkár* takes its name from the *Cháchak* tribe who inhabited it at one period.

perennial. Sugar-cane is cultivated everywhere in this province to a very great extent, and coarse sugar made annually, part of which is exported by sea, but the largest portion either consumed in the country, or carried to the northern provinces, which are less favoured by climate. The cane produced here is larger than that of western India, but the sugar which it yields is of an inferior quality. The vegetables common to India are found throughout *Sindh*, where, as elsewhere, they require to be irrigated. The sweet potato seems to be peculiarly adapted to the soil. It is most abundant of all vegetables, and, in some parts, forms an essential article in the food of the people.

The indigo plant is reared with much care in the north of *Sindh*, and forms the standing die for the cloths of the majority of the population, besides furnishing a large supply for foreign markets. The cultivation of this plant is confined almost exclusively to the *parganahs* of *Sásti*, *Tiggir*, *Bághbán*, *Chándka*, *Lóhri*, and *Samtaní*; in these, however, it is carried on to a great extent, and is found the most lucrative both to government and the people, of all productions of the earth. A space of ground nearly eight yards square, which is equal to a *Sindh bigá*, employed for the cultivation of indigo, yields an annual revenue to the government of eighty rupees. This plant is entirely produced by irrigation; on the judicious management of which branch of agriculture, indeed, depends the success of every crop in *Sindh*.

The country round *T'hatta*, and various other parts, yields abundance of saltpetre. This article was formerly prepared in great quantities for exportation, and furnished the markets of western India. Of late years, however, it has been driven out of use by the extensive and cheaper manufacture of the same article in Bengal, where also more science is displayed and greater pains are taken to render the quality better. Saltpetre is nevertheless very largely prepared for home consumption and for land exportation in *Sindh*, which has the reputation of manufacturing the best native gunpowder in India. The shores of the *delta* yield a never failing supply of common salt, which is annually carried inland to a considerable amount.

In the valuable article of timber, *Sindh* appears to be nearly destitute, as far as I can discover. There are no forest-trees that can assume the name of timber. Throughout the *delta* marshes are covered with a brush-wood, of little use but to split and dry for fire-wood. The most common tree in the province is the *lye*, which is, I believe, the tamarisk.* Near the sea-shore it never attains to any

* *Tamarix Indica*.—WILLD.

remarkable dimensions, but between *Haiderábád* and *Sehwán*, on the banks of the river, I am told that the *lye* is seen in forests, and the trees are of a large size.

Fruits do not appear to be in any variety, the mangoe, pomegranate, and melon, are all that are worthy of notice; but grapes, apples, pears, and plums, annually arrive from *Kábul* and the north. The plum is dried, but the others are packed in cotton and keep fresh for six months. Mineral waters are frequently met with, some of which have high reputation for medicinal qualities. Hot springs are found to the westward of *T'hatta* in the hills; and alkali is prepared in the northern *Khairpúr* district, and exported to India, where it is used in making soap and lie.

The foremost of the animals of *Sindh*, both in numbers and utility, is the camel. It is bred everywhere throughout the province; and, what is a subject of surprise, as RENNELL observes, the marshes in the *delta* of the river are favourable for rearing this animal, although camels, bred on moist soils, are neither considered so hardy nor so strong as those from hilly and sandy countries. In the *delta* of the river, however, this animal is to be seen, sunk to the middle in mud and water, feeding on the stunted shrubs which grow below high-water mark. Here hundreds browse together in herds, and seem to improve on this food as much as on the driest leaves of trees.†

The utility of the camel in a country like *Sindh* is incalculable. The whole of the land-carriage of merchandise is performed by that animal; and the long and tiresome journey from the sea-shore to *Kandahár* is travelled by the camel with a load equal to twelve stone on his back. They travel during the night in these long journeys by stages of sixteen or twenty miles; halting during the day, and feed plentifully where most other animals would starve. Young camels selected for spirit are trained to the saddle, and become as fleet as the horse. Incredible journeys are thus performed; and although their paces are rough and uneasy to the rider, yet in *Sindh*, where people of the first rank do not consider it beneath their dignity to ride on the camel, so much attention is paid to the comfort and, indeed, elegance of the saddle, that the motion is rendered more tolerable than it is in other countries where the animal is in less repute. On the saddles, which are often made of embroidered broad cloth, are two seats, the foremost of which is occupied by the person who manages the camel, which he effects by means of a string attached to a piece of wood about two inches in length, with a knob at each end, passed through

† Camels fed on this forage emit an insufferable stench when in the act of ruminating.

a perforation in the nostril: the seat in the rear is filled by an armed person, who acts as an attendant and guard. Fire-arms and even swivels are constantly used upon camels in Asiatic warfare, and are so employed to a great extent in *Sindh*.

Some other uses to which this animal is applied still remain to be noticed. They are yoked in harness; made to draw water for irrigation; and are occasionally seen at the plough or attached to a mill for expressing oil. Those who breed the camel drink the milk of the female, and consider it wholesome and nutritious. It is necessary to use it almost immediately after taking it from the animal, for, when exposed to the air, it spoils sooner than any other kind of milk.

The horse of *Sindh* is hardy and capable of performing long journeys with ease both to himself and rider, by means of an ambling pace to which they are all trained. Horses are procurable in considerable numbers; and as the soil and climate in the northern districts have from experience been found favourable for breeding, the supply might be increased by care and attention.

The Sindhian men of rank being chiefly military are remarkably fond of horses, and spare neither money nor trouble to possess the finest animal in *Quilál*,* *Khandahár*, and even Persia; all of which produce breeds far superior to any found in *Sindh*. This country has a very excellent breed of mules, which animal is not considered in the disreputable light that it is in India. The mules in *Sindh* are large, strong, and handsome; very useful in the carriage of baggage on a journey; and convenient for the use of a servant, who can thus always be present with his master on the longest marches.

The country more remote from the river feeds vast herds of oxen, particularly the tract on the eastern border, where extensive plains are allotted solely to the pasturage of cattle of all kinds. In *Sindh*, they are used for food by the Muhammedans, and numbers are annually carried off by merchants from *Cutch*, *Kattiawár*, and *Gujarát*. The ox is rather undersized, but broad, strongly made, and well adapted for labour. Buffaloes are in great abundance, and form part of the property of rich and poor; in fact, a man's wealth is estimated by the number of buffaloes, camels, and goats, which he possesses. The domestic animals of India are plentiful in *Sindh*, and the fields are well supplied with the common species of game. There is perhaps no country in the world where water-fowl are more numerous. The large lakes and marshes are literally covered with them, and they serve as food to all the labouring classes of natives. Of

* *Kelaul* of Mr. ELPHINSTONE's map.

beasts of prey, the wolf and jackal are, I believe, alone to be met with, unless in some parts of the country subject to MÍR SÓHRÁB, where tigers are found. The creeks and rivers abound with alligators, which are venerated by the natives; and badgers and other animals are hunted for the sake of their skins, which are sold in the northern provinces to advantage. The wild hog, as may be supposed from the nature of the country, inhabits every quarter of *Sindh*, and the chase of this animal is the principal amusement of the sovereigns and their nobility; all of whom, though strict Muhammedans, keep packs of a large ferocious breed of dogs for the sole purpose of hunting the boar. The river Indus, and the *d'hínds* or lakes formed by its waters absolutely swarm with fish, which is the principal article of food among the natives. Here is to be had the sable-fish, so much celebrated by Europeans. It is called *palwáh* by the natives, and resembles the salmon in taste, but is filled with forked bones, which are troublesome and disagreeable.

The original capital of *Sindh* was *Álór*, situated on the old river, nearly in the parallel of latitude of *Bhakír*. It was ruined in the second century of the *hejira*, and has been ever since a dependency of *Bhakír*. During the government of the Khálifat, which lasted for three centuries, *Múltán* appears to have been fixed on by their governors as the capital; but at the same time other independencies sprung up throughout *Sindh*, each of which had its capital town, but not one of them is now, I believe, to be met with. Their names and situations it may be proper to enumerate in order to illustrate the history of the country.

The city next in repute to *Álór* was *Báhma* or *Bhámana*, also called *Bráhma*.* It was situated on or near the *Púrán*, in what was subsequently called the *Shehdádpúr parganah*: *Bhámana* was afterwards called *Díbal Kángara*.

Nerúnkót was a city on the site of which, or nearly so, stands the modern *Haiderábád*. It was distinguished for its defence, and its submission to the Muhammedan arms on their first entering *Sindh*. *Bhambór*, was a city situated on a branch of the Indus, which joined the sea between *T'hatta* and *Karáchi*. It was deserted in consequence of a failure in the stream; and its inhabitants occupied the *T'hatta* and *Sákiá parganahs*, from what I can collect, about the middle of the seventh century of the *hejira*.

Kállankót (or *Kállakót*) afterwards *Tóghlakábád*, was situated on

* I shall enter into no particulars with respect to ancient cities here, as I propose to prosecute the subject elsewhere. (Vide Capt. M'MURDO's former paper in the present volume, p. 20.—ED.)

the hills a few miles west of *T'hatta*. It was a fort without inhabitants, and was considered as the work of Hindú gods. *Súndra* was an ancient city, the ruins of which are in the *parganah* still bearing that name; and *Himakót* was an old fort in its vicinity, also supposed to be the work of the gods. Its inhabitants were transferred to *T'hatta*. *Díbal* was the principal sea-port in *Sindh* as early as the first discoveries of the Arabians on the Indian coasts. It took its name from a celebrated *déwala*, or temple of the Hindús, which it contained, and which was destroyed by the Arabs. With regard to the situation of this city there are many different opinions, and I have endeavoured to settle it in another place.* The inhabitants were undoubtedly removed to *Láribandar*, and subsequently to *Dhárroja*.

Mándrópat was a large town situated near the present *Góni* branch of the Indus, a little above the parallel of *Lakpat*. It was deserted in the eighth century of the *hejira*. *Túr* was a city of the *Súmrás* in the same tract; and *Vijehkót* was the capital of the same people, lying on the *Púrán*, now in the desert. It was destroyed by *Sultán ALLÁ-UD-DÍN* in the beginning of the eighth century of the *hejira*. *Mánkatára* or *Mánhatára*, was a city situated in the *Rúpa parganah*. It flourished about the middle of the sixth century of the *hejira*. *Minagar* was a city subject to a chief, by caste an *Agri*. It flourished so late as the seventh century of the *hejira*; but of its antiquity nothing is known further than that the *Agris* were the descendants of ALEXANDER, according to the author the *Tohfát-al-Giráni*. *Minagar* was situated on the *Lóhánna* river, in the present *Shehdádpur parganah*. It is needless to enumerate more of these ancient towns in this place; I shall, therefore, now concisely state what is known of the modern towns mentioned in the history of *Sindh*.

According to native historians, the ground on which the celebrated city of *T'hatta* is situated was formerly covered by the sea, which however retired, and left a desert destitute of fresh water, in which state it remained until the change in the river Indus rendered it as fertile as it had before been barren. At the period of *Sultán ALLÁ-UD-DÍN*'s visit to *Sindh* in about A.H. 700, the *Sammás* founded the town of *Sámoi* and the fort of *Mandrússa* to the north of the *Mákali* hills, about five miles from *T'hatta*. Towards the close of A.H. 900, *JÁM NANDA* (*Nizám-ud-dín*) selected a spot occupied by a fishing village for the site of a new capital, which he named *T'hatta*, a term which some say is derived from the word *T'hab*, implying closeness of population, while others find its origin in the common word *T'hatta*, a crowd or assembly of people. Some persons think

* See the present volume of the Journal, p. 29.

that the country was named *T'hatta* long before the city was founded ; this, however, appears quite uncertain. The *Ságára* branch of the river runs to the north of *T'hatta* ; and its inhabitants were drawn from *Díbal*, *Bhambóra*, *Bagar*, and *Terra*, which were large and populous cities on the *Ságára* river, and deserted in the course of time either from choice or necessity. It is stated by MÍR ABDUL RIZÁK ISFÁHÁNÍ, surnamed MASIRAB, that this district was originally peopled from *Yúman*,* from which circumstance it is that *T'hatta* has been so celebrated for the learned and able men it has produced.

The city of *T'hatta* continued to thrive in a surprising manner until it was destroyed by MÍRZA JÁNÍ BEG, about A.H. 1000, on the occasion of the invasion of the troops of AKBÁR. It never fairly recovered itself afterwards, and although it had the reputation of being the first city in *Sindh*, it gradually declined in consequence until the accession of the *Kalhóra* dynasty ; and as this family did not make it their capital, *T'hatta* never afterwards improved. The city has still further declined under the present rulers, and, by the most authentic accounts, does not now contain more than 18,000 inhabitants ; although from its size, being, by all accounts, upwards of four miles and a half in circumference, it must at one time have held four times that number.

The city is situated on a rising ground about four miles west of the river, which, till within these forty years, sent a large branch off to the westward, above *T'hatta*, placing the town in a *delta* which does not now exist. *T'hatta* had originally no fortifications, but after it was sacked by the Portuguese, MÍRZA ISA surrounded it with a brick wall which is now in ruins. The houses of the rich and respectable inhabitants are of brick ; but those of the lower classes are of straw and wood, plastered with mud, and consequently are not durable. The trade of *Díbal*, by which name alone *T'hatta* is still known to the Arabs, was formerly very extensive, and in this view *T'hatta* will be considered hereafter. The capital is governed by a nobleman who has the title of *Naváb*, but the military force at his command is very limited.

Haiderábád, the present capital of *Sindh*, is situated in latitude $25^{\circ} 22' N.$ and longitude $68^{\circ} 41' E.$, nearly on the site of the ancient *Nerunkót*. It was founded in its modern state by MÍR GHÓLÁM SHÁH KÁLHÓRA in A.H. 1182, and was defended by a wall and towers.†

* *Yúman* is generally supposed to be Greek ; and, according to Dr. ROBERTSON, this country was conquered by the Greek government of Bactria after the division of ALEXANDER'S conquests.

† In digging for the foundation of the walls, vast numbers of human bones and entire bodies were found in a wonderful state of preservation.

Its position is on a rocky hill, which is in some parts remarkably steep, and the foot of the precipice is washed by the *Falili* branch of the Indus. The *Máni* river runs three miles to the west of *Haider-ábád*, but both streams are navigable.

The next city in fame, though, perhaps, not in consequence, in *Sindh*, is *Sehwán*. It is reckoned extremely ancient; and is known under the various names of *Séwistán*, *Séwán*, and *Sehwán*, the last of which however is correct. It has been sometimes called *Baghdád*; and the natives have a fable of its having been inhabited previously by a race of men who were cannibals. The fortifications of *Sehwán* were, it is believed, first founded in a regular form by one of the *Jáms* of *T'hatta*. SHÁH BEG ARGHÚN took it from JÁM FIRÓZE to whom it was restored. It was situated upon a rock rising abruptly from the Indus, was of small extent, and is now in ruins. The town is a miserable collection of huts, but contains about eight thousand people, and is divided from the castle by a ravine filled with water during the floods. In fact, *Sehwán* could only have been a place of importance when under a distinct authority, and it must have ceased to be so when it became a part of the general government of *Sindh*. The town and castle are on the west bank of the river, which is now at some distance.

Bhakír, or *Bakar*, was founded by the Arabs, and built from the ruins of *Álór*. It was originally *Ferishta*. The *Tohfát-al-Girání* states, that this town did not exist in the time of the Hindú *Raj*, and that it got its name *Bakar* ("the dawn") from SAÍYÍD MUHAMMED MAKÍ, of religious memory, some years after its foundation. The city of *Bhakír* was, in the time of SHÁH BEG ARGHÚN, surrounded by water, being on a small island in the Indus. Whether it originally was so or not seems doubtful, and I should be inclined to think not. At present, the water to the west of the town, during the dry season, entirely disappears. The *Arghúns* made it their capital; and SHÁH BEG built a brick wall round the town for its defence. At this time, also, it was that the *Saiyíds*, who were anciently possessed of great power here, excited the jealousy of the *Arghúns*, and were compelled to leave the town and occupy *Lóhri*, which has already been considered as a suburb of *Bhakír*, though divided from it by the easternmost channel of the river, and containing six times the number of inhabitants. On the opposite bank also is *Seikhar*, or *Seiggar*, a suburb of the city. In the precincts of *Bhakír* were the *Bhirálú* gardens, which were, with their magnificent and elegant buildings, destroyed by SULTÁN MUHAMMED KHÁN, on the report being spread of BÍRAM KHÁN, the *Khán Khánan* of AKBÁR, being about to visit *Sindh*. Under

the celebrated MUHAMMED KHÁN, *Bhakír* was the seat of an independent government; but on his death it became a dependency of Dehli, and was made the head of a district. On NÁDIR SHÁH's visit to *Sindh*, he destroyed its fortifications. This city is at present in the possession of MÍR SOHRÁB TÁLPÚRA, and has lost much of its importance. It is, however, still of consequence, as a frontier town between *Sindh* and *Kandahár* on one side, and serving as a barrier to MÍR SOHRÁB, towards the *Dáudpútra* country on the other. *Bhakír*, in a religious point of view, is of some repute among the followers of MUHAMMED; for it possesses in a golden box, two hairs and a-half of the prophet, to which peculiar properties are ascribed, and which are held in high veneration. *Bhakír* has always been the seat of old Muhammedan families, among whom much learning has been preserved; and I think that a considerable addition to our stock of knowledge regarding ancient *Sindh* might be made, if the libraries and records of these families were open to research.

Bhakír at present contains only five thousand inhabitants, who are said to be remarkable for their cheerful and social dispositions.*

Násirpúr, now in ruins, was once the most beautiful and flourishing city in *Sindh*. Although I agree with some geographers in believing this to be the *Al Mánshura* of the Arabs, as is elsewhere explained,† it is well established that the modern *Násirpúr* was founded by an officer named NÁSIR, who was left by Sultán FIRÓZE SHÁH, of Dehli, to command in *Sindh* after that sovereign's attack on *Thatta* in A. H. 751. *Násirpúr* was situated on the *Sángra* branch, at that time the main stream of the Indus, and its suburbs were highly ornamented by rich gardens, and pleasure-grounds filled with temporary or permanent villas for recreation. It was *Násirpúr* that the *Terkhán* dynasty, and that tribe in general, took so much trouble to embellish and improve. The precise date of the decay of *Násirpúr* is unknown; but it was coincident with the change of the stream to the westward of *Haiderábád*, which was prior to the entrance of the Dehli army in A. H. 1000.

Independently of the cities which I have here enumerated, there have been, and still are, a vast number of towns of importance in *Sindh*; but many of them are temporary, and all of them subject to change of name or situation. I have, therefore, thought it needless to enter into any description of them, because what is correct regarding them at the time I am writing, may be very different by the time this history

* *Lóheri*, or *Róhri*, as it is erroneously called, is an ancient city, at least it is believed to have been built at the same time as *Bhakír*.

† See p. 34.

meets the public eye. The map will convey, in my opinion, sufficient information on the subject of the towns, ancient and modern, to render intelligible the allusions made to them in the course of the work.*

The commerce of *Sindh*, both external and internal, has been subject to great vicissitudes. The country is by nature admirably adapted to benefit by commerce, and that it did so to the utmost extent under the ancient Hindú government, there is ample proof; but from the time of its subversion by the power of the Khálifs, society was dismembered, the consolidated authority, which secured quiet and confidence to the people, was broken up, and an aristocracy formed on its ruins, which threw *Sindh* back, in point of political situation, to that of a country in the first stage of its emerging from barbarism,—a situation from which it has never entirely extricated itself. Such a state of things, it may be readily supposed, was not very favourable for commercial transactions. Were we to form a judgment of the former of the periods just referred to, from the accounts which still exist both in Europe and Asia, we should justly infer that the commerce of *Sindh* with Persia and Arabia was rich and extensive, and that *Díbal*, the sea-port of the Indus, was the emporium for the goods, both of India and of Arabia, and conferred a degree of wealth and splendour on the country and government that has never since been equalled.

During the period that *Sindh* was subject to NÁSIR-UD-DÍN KABACHI of *Múltán*, when the province was divided among seven tributary chiefs, over whom NÁSIR's authority was but partially established, and during the whole period of the *Sumrá* rule, there appears to have been a great defect in the system of government; and although we do not know from good authority the state of trade during these times, yet we may, nevertheless, assume, that it was not in a very flourishing condition; for besides the internal state of *Sindh* itself, the entire or partial dismemberment of the Hindú sovereignties in that part of India bordering on this province, must have tended materially to check speculations in commerce.

With the *Jám Sammá* dynasty trade once more assumed a promising aspect, and under the encouragement of some individuals of that family, the country seems to have been rescued from a state deplorable in the highest degree. The succeeding government of the *Arghúns* was not injurious to the prosperity of *Sindh*; but the manner of their establishment, and the circumstances consequent on a

* It is to be regretted, that the map referred to by Capt. M'MURDO in this and other places, has not yet reached the Society.

revolution of authorities, caused more attention to be directed to the military than to the civil branches of policy. In MÍRZA ISA TER-KHÁN the industrious of all classes and descriptions found a warm friend and protector; and the MÍRZA himself engaged deeply in commerce, both before and subsequent to his elevation to the rank of a sovereign. It was this MÍRZA who improved and regulated the sea-ports; and he spared no expense or trouble to render the conveyance of goods through his dominions safe and easy.

The tyranny and frenzy of MUHAMMED KHÁN, followed, as they shortly were, by the annexation of *Sindh* to the crown of Dehli, were injurious to the prosperity of the province. From the tyranny of the former, the lives of his subjects were never safe; and the latter gave rise to a contest which, short as it was, was productive of great distress to the country, and was succeeded by an annual change of *subadárs*, who farmed the revenue, and possessed exclusive authority in every department of the government; while their views and dispositions probably assimilated in no respect but in that of amassing wealth,—circumstances which must of necessity have been inimical to industry of all kinds, but particularly so to the safe and profitable employment of capital. Under the *Kalhóras* commerce regained, in some degree, its natural importance; for an English factory was established, which was doubtless productive of mutual advantages, and the country was now also under one head, capable of improving its situation in every respect. The jealousy and narrow-minded disposition of some of that family, however, by endangering the safety of the individuals and property of the English establishment, put an end to those prospects, by causing the factory to be withdrawn; and it was only re-established, to be finally broken up in consequence of an open outrage committed on its chief member.

The present government of *Sindh* has left nothing undone to destroy this branch of its revenue, with regard to which it pursues a most barbarous line of policy; for, by appropriating to itself an unfair proportion of the profits of the trader, it effectually checks commercial enterprise, without affording any compensation by personal security, or by a just and energetic rule which might render the property of the subject secure. That trade of any kind has survived the disadvantages and lawless exactions to which it has been so long subjected, must be attributed to the improvements in other parts of India, where the introduction of European goods, capital, and industry, have been particularly felt; and perhaps a great portion of the success still experienced in trade in *Sindh*, may be placed to the account of the introduction of that equitable and enlightened system

of government in other Asiatic countries, which not only benefits the dominions in which it prevails, but has a tendency indirectly to ameliorate the condition of all the states with which a connexion, even though purely commercial, is maintained.

The principal sea-ports are *Karáchi* and *Dhárāja*. The former is a very ancient town, known in the Hindú *púrānas* by the name of *Rámbágh*, an appellation still commonly in use. It lies in lat. 24° 51' N., and long. 67° 16' E. The town is situated on a creek at the head of a bay formed by Cape *Monze*, and carries on a brisk trade with Bombay, Malabar, and Arabia. The entrance of the creek or harbour is narrow, and, at low water, has only one foot and a-half water on the bar, but, at spring-tides, vessels of 400 tons find shelter here from September to May. The bay cannot be approached at other seasons without danger. *Karáchi* originally belonged to an independent chief in *Makrán*, but was conquered by the Sindhians. The revenues fall short of a lak of rupees per annum; but under a wise and well-regulated government, there is little doubt that they might be considerably increased. The description of vessels used here in the trade is chiefly the *D'hinji*, which is an awkward boat of from fifty to two hundred tons' burden, and can only keep the sea during the favourable monsoon, as it runs the risk of foundering should it meet with bad weather.

Dhárāja is the sea-port of *T'hatta*, and is the same as *Láribandar* the site of which town is near the present *Dhárāja*. This place is situated about twenty miles up the large mouth of the Indus, and is conveniently situated for trade. It is only within these few years that *Dhárāja* has superseded *Sháhbandar*, which has been subject to vicissitudes, owing to the fickleness of the stream.

The chief articles exported from *Sindh* of its own produce are grain, particularly rice; hides, shark-fins, saltpetre, potash, assafoetida, cotton and silk cloths, horses, and indigo. Its imports are coco-nuts, dates, iron, tin, lead, and copper; but a particular list of the articles forming the trade of *Sindh* will be given in a table of the appendix.*

The commerce by sea is almost exclusively carried on by Hindús of the *Bhát蒂* and *Lóhánna* castes, both of which are ancient inhabitants of *Sindh*. There are likewise some Muhammedans called *Memans*, who participate in the trade in some degree. Inland speculations are made indiscriminately by all descriptions of people of the country, besides whom, a numerous body of merchants from *Múltán*, called *Múltánís*, are settled in *Sindh*, where their command of money gives

* This appendix, owing to some mistake, did not accompany the paper.—ED.

them a place of the first rank. They are the principal bankers, and possess a good deal of influence both with government and with the people. These *Múltánis* carry on a trade with *Kabúl*, *Kandahár*, *Kuelát*, *Múltán*, and *Bahámalpúr*, both by the river and by land carriage; and by them indeed are consumed the imports which would otherwise find no sale in the province.

There is little doubt but that the commerce of *Sindh* is capable of being increased to a great extent. The natural advantages it possesses are very important, particularly as regards the circulation of European goods. Hence lies a short and easy route to the northern countries of India and Persia, the climate of which, as well as the manners and usages of the inhabitants, approach nearest those of Europe, and, of course, their respective necessities and wants resemble each other more than those of Europe and southern India. The wretched governments of the district provinces here alluded to, however, preclude the hope that the state of security, comfort, and confidence, so requisite to the encouragement of trade, can for a long time be established.

The revenues of *Sindh* are differently collected in the different districts. In some, particularly in those of the southern parts, they are realised in kind, in others by *jammá*, or land rent. In general irrigated lands are rented, whilst those which yield three crops with the seasons, pay in kind a third, a fourth, and even so little as the fifth of their produce, according to a valuation made on the grounds. These rates are regulated by the valuation of labour, or by natural obstacles (in the land) to agriculture. Irrigated land is rented from the government generally at the following rates:—

Sugar cane, per <i>bígá</i> , rupees 12 per annum,				
Tobacco,	do.	—	7½	do.
Vegetables	do.	—	7½	do.
Opium,	do.	—	21	do.
Indigo,	do.	—	80	do.
Grain,	do.	—	6	do.

The *bígá* contains a square of about forty paces, with the exception of the indigo *bígá*, which is twice that extent; and on comparing this assessment with that paid in other parts of India, it will, I believe, be found tolerably moderate. It is, however, merely a nominal value put upon the land; for the collection of the revenues is, in many instances, left to rapacious farmers, who cover their contracts and benefit themselves besides, at the expense of the ryot. Independently of this hardship, it is not uncommon in *Sindh* for the government to collect vast

quantities of grain for the supply of troops, when any military expedition is on foot, in which case the rulers make no scruple of seizing a half of the produce of the whole country, leaving the farmer to settle with the cultivator the best way he can. The present *Ámirs* are in the habit of purchasing vast quantities of grain, which, with the government share, in cases where the revenues are not farmed, they deposit in store-rooms, and afterwards retail to their subjects at an advanced price; a practice of which the evil consequences are severely felt; more particularly as the custom originates in avarice, and the purchase-money is turned into gold or jewels, which are deposited in the treasuries of the different members of the government, and, consequently, as these are looked on as private hordes, the money is totally withdrawn from circulation.

In the appendix will be found a table exhibiting the names of districts with their respective revenues, both of the land and in other branches; which table, although it was framed from the statements of men who had themselves farmed many of the districts, may be perhaps a little in excess of the actual produce, as it refers to a period a few years prior to the present time; and there is reason to believe that the revenues of *Sindh* are rather on the decrease than otherwise.

In the table alluded to, it will be seen that the total revenue available to the *Haiderábád* rulers, including those of *Mírs* *SOHRÁB*, *THÁRSA*, and others of the *Tálpúra* family, does not amount to half a crore of rupees. To this amount, however, must be added the produce of lands held in *jághír* by chieftains for the support of feudal followers, of which the whole military force of *Sindh* is composed, as also the lands of whole tribes of *Zemindárs*, who have held their patrimonies from the earliest ages, and who pay nothing whatever, either in money or service, to the government of the country.

There still remains to be taken into consideration the lands and other sources of revenue alienated for the support of *Saiyíds* and other religious establishments attached to the Muhammedan faith. The amount of these there is no possibility of ascertaining correctly; but no country in Asia can boast of a like number of ecclesiastical establishments. Perhaps it would not be beyond the truth if the revenue appropriated to these purposes was calculated at one-third of what is enjoyed by the government. Some of these settlements are coeval with the introduction of Islámism, and nearly all the rest are prior to the fourth century of that era. Almost the whole of the Arabs who first entered *Sindh* received grants of land; and although it is recorded that few of the families of rank then settled in this province, yet vast numbers appear to have afterwards visited and settled in it, when

they found themselves respected, and, as being related to the venerated founders of their religion, they derived an ample provision from assisting in its propagation.

Before an opinion can be hazarded as to the population of a country, it is requisite to possess a much more intimate knowledge of it than any European has yet had an opportunity of acquiring with reference to *Sindh*. Natives are never in the habit of making particular observations on this subject, so that information derived from them is likely to prove extremely erroneous. The modern capital *Haiderábád* is said to contain upwards of 30,000 inhabitants, the city of *T'hatta* not quite 20,000, and *Karáchí*, the principal sea-port and trading town, has a population somewhat less than either. It has been a very frequent and natural remark, that whilst we observe the banks of all the large rivers in the old continents thickly studded with cities, towns, or villages, those of the Indus are observed to be, in all maps, nearly destitute of inhabitants; but although there are few or no cities, or even towns or villages, immediately on the banks of the river, it is not therefore to be taken for granted that they are uninhabited. The map prefixed to this work will, I believe, shew a variety of small towns and villages that have never before been known to exist; and it should be further remarked, that the habits and manners of the people in many parts of *Sindh* are inimical to living in towns. The nature of the banks of the Indus, the uncertainty of the position of its stream, and the danger occurring annually and throughout its whole course, from its rise, are circumstances which are in a manner peculiar to this river, at least to the extent in which they are there found to exist, and which will account for the thinness of the population on its banks.

Any attempt to calculate the population of *Sindh*, without some reasonable data, which we do not possess, would be equally vain and fruitless; but though generally speaking I am inclined to consider this province, as below the medium standard of Indian population, it is, nevertheless, surprising that a country in which the necessities of life are more easily procured than in any other part of India, should send forth such multitudes of adventurers in every profession, and contain that vast number of beggars, for which it is so remarkable. In those parts of the country inhabited by *Bellúches*, or by the various erratic, or pastoral tribes of *Sammás*, the population, as might be expected, is certainly scanty; but in other situations, perhaps, *Sindh* is not more deficient than most countries of India.

The people of *Sindh* are, for the most part, a strong and hardy race of men, with a complexion similar to that of the natives of western India. The higher ranks are corpulent to a proverb; and

this habit of body is here even more than in other Asiatic countries looked up to as no less adding to the respectability than to the beauty of its possessor. Those, therefore, who are wealthy, or of consequence in the scale of society, encourage this tendency to corpulency, by indolence and full diet, and every other means in their power. The *Bellúches* and many of the *Sammá* tribes have, in a remarkable degree, those features commonly called Jewish, and which are strikingly different from those of the other inhabitants. An oval contour of face, aquiline nose, arched eyebrows, and high forehead, with expressive eyes, are the characteristic features of the Sindhians above alluded to. The people of both sexes are certainly extremely handsome, if a judgment can be formed from the opinions of several gentlemen who have visited the country, and from an acquaintance with the people on the immediate borders of *Sindh*, who are chiefly natives of that country.

The Hindús who reside in *Sindh* have much the same countenance as their brethren who inhabit the towns in the western coast of India, but they are generally more filthy in their clothes and persons than the latter, as will be afterwards more particularly mentioned.

There are here, as in other Asiatic countries, two descriptions of inhabitants, totally differing from each other in character; the military part of the population, and those who follow trade or agriculture. The military, including the whole of those *Bellúche* tribes which have descended into *Sindh*, together with the various ancient *Zemindárs* now known under different denominations, are, as a race of men, jealous, proud, knavish, and mean. They are, however, remarkable for a fund of good nature in their disposition, which, in the low and uneducated classes, approaches to silliness or stupidity. It may, however, be fairly questioned whether this seeming easiness of temper does not originate in a slowness of perception and an unsusceptible turn of mind rather than in any inherent quality, for if once irritated, the Sindhian remains irascible and unforgiving. The meanness and knavery of this class of men are proverbial; and so strong and natural is their disposition to theft, that those who are otherwise respectable in character and situation, do not hesitate to practise the profession of a night robber; or to lay aside their dress, and with a wallet on their shoulders, make a circuit of many miles for the sake of asking alms. A propensity to begging and stealing is inherent in the *Sindh* soldier, and to the class from which he is drawn; and no loss of character accrues from the practice of either.

The mercantile classes, both Hindú and Muhammedan, are a different race of people. They are as industrious as the former are

indolent, and seem to think of nothing but their professions. They neglect their persons and their comforts for activity in business, in the transaction of which, however, they are not remarkable for fair dealing; but they are enterprising in trade, and bear the exactions and tyranny of oppressive governors without complaint.

With most, if not all of the vices common to Asiatics, the Sindhians appear to possess few or none of their virtues. The ignorance in which the greater part of the population is involved surpasses what can well be imagined. There assuredly does not exist on the face of the earth a people, among whom the use of letters is known, where so little attention is paid to the acquirement of learning; and that of a religious kind is confined to the *Saiyids* and *Pirzádehs*, whose knowledge, in nine cases out of ten, extends no further than the repetition of a few common prayers and *ayíts* from the *Korán*.

With the ignorance, their bigotry, arrogance, and self-pride keep equal pace; and an intelligent gentleman, Mr. N. CROW, to whom a long residence in *Sindh* gave abundance of opportunities for forming a just opinion on this subject, has truly and expressively observed, that in *Sindh* there is no zeal but in propagating the faith—no spirit but in celebrating the *Ede*—no liberality but in feeding lazy *Saiyids*—and no taste but in ornamenting old tombs. Such a picture as is here displayed in a few words, affords a just insight into the character of the Muhammedans, and into the state of society. They are certainly the most bigoted, the most self-sufficient, and the most ignorant people on record.

The Sindhian, among other bad qualities, is accused of treachery, at least as a national vice. On the contrary, although there are frequent instances of assassination, which is common to all military governments in a state little above barbarism, the natives of this country are nevertheless much less addicted to this detestable practice than their neighbours on the north and on the east. They have (in particular the *Bellúche* tribes) a high idea of the duties of hospitality, the rights of which are rarely infringed by those who have not been corrupted by ambitious temptations, or who have not otherwise lost their original manners, by mixing in the intrigues of courts and struggles for power and place. The *Bellúches*, likewise, have the highest respect for their females, who possess much influence over their mind and actions. Their adherence to any agreement or stipulation to which their women are parties may be implicitly relied on, and more confidence may be safely placed on engagements of this kind than if they had been sworn to on the *Korán*.

No Asiatic country, in proportion to the number of its population, sends forth so many needy vagrants as *Sindh*. All the provinces around it are overrun with a wandering and idle race of men, alternately soldiers, beggars, and thieves, who being too indolent to labour for a scanty subsistence (which in the centre of a most productive country appears unaccountably to be the lot of the greater portion of its inhabitants), prefer the uncertain but more congenial proceeds of the employment above-mentioned, and that even in foreign countries. As mercenaries in the pay of the western countries of India, the Sindhian holds the next place to the Arab, a race of men who have of late years rendered themselves remarkable for a continued though unintentional, and brave though unfortunate, opposition to the English troops throughout those territories.

The *Sindh* soldier is entertained by the native powers at the rate of from six to ten rupees per month. He is individually brave, but inferior to the Arab in coolness in action; neither does he possess that sense of honour which is manifested by the Indian soldier. The Sindhian is bold in his attack, but feels less hesitation in turning his back than almost any other man who carries arms. He differs much from the Arab in his absurd boasting, and equally so in the irregularity and meanness of his conduct, being under none of those severe and orderly regulations which exist among the Arab troops, and which have doubtless tended to inspire the Indians with so high an opinion of the military powers of this class of men.

The military tribes in *Sindh* are, however, generally expert marksmen, and are trained to the use of the matchlock from their youth, which gives them a fondness that is national for feats of arms. They consider the sabre indeed as the national weapon, but although the swords of *Sindh* are in high repute, I suspect that the country would derive little military renown if reduced to depend upon that arm. Fire-arms are undoubtedly the natural and most efficient power of *Sindh*; and it is ridiculous pride and ostentation that induces this nation to hold out that its sabre is irresistible. As soldiers, however, they are remarkably peaceable, faithful, and persevering; but are totally destitute of those ideas of dignity which generally accompany the military character, and hesitate not to steal in their own camp when they can do so with impunity. It would be almost impossible to enumerate the various tribes of Sindhians; they are numerous beyond belief, and are divided and subdivided into families, which are known by distinct names. The manners of the whole are, however, much alike; and, considered as a people, they have few peculiarities either in customs or religion.

They are a homely race of men,* whose first question when they meet after a short absence is invariably concerning the health of the children and the cattle, which last (as a man's wealth and respectability is esteemed according to the number of his camels, buffaloes, or goats,) are considered not the least important branch of the family.

The people who live on the eastern borders of *Sindh* are mostly shepherds, who reside in *wándhs* or herds, and lead their cattle from place to place as suits their convenience. They do not, however, reside in tents like other erratic people, but form huts of grass of a very simple and poor appearance. The principal food of these wanderers is milk and butter, with bread made of *bájeri* flour, which is almost the only grain produced in their country, and its cultivation is confined to the supply of their absolute wants. They eat the flesh of goats, but indulge in this only on particular occasions of feasting. The men are all armed, for they live in a desert which is infested by banditti, who drive off their flocks; and their own society, simple as it appears, is liable to the troubles consequent on ambition and jealousy.

The dress of these men, particularly of the Muhammedans (for there are also Rájápút tribes†), is generally loose trousers of bad cloth dyed blue, with a long frock of the same stuff and colour. The *kammer-band* or waistband of the better sort is generally a *lungí* of silk and cotton of *T'hatta* manufacture, and of the poorer class, any common stripe of cloth they can meet with, and which serves either for the waist, or, if occasion requires, for the head-dress, by being twisted round a cotton quilted cap which they all wear. In the dress of their women these Musalmáns have retained the ancient Hindú custom, that is, the petticoat of coarse cloth, with an upper garment of goats-hair loosely thrown round the person and suspended from the head. The bosom dress covers the bosom distinctly, and tying above and below with strings round the shoulders and breast, leaves the back exposed. The Muhammedans who have any claim to descent from the founders of the faith, and who are not converts from the Hindú creed, have in general adopted the trousers and frock for their women's dress, which, with the same people, is often of a green colour, indicating their sacred origin.

The people who live on the Indus, or on the plains near that river, are a very different race from those now described. Their lives are

* In the appendix, I have endeavoured to class the different inhabitants of *Sindh* under their respective names, as being in that form more intelligible and explicit than if introduced into the body of the work.

† On the skirts of the desert alone.

devoted to agriculture and to trade, and their habitations are of course more fixed and in larger societies, although in many parts they are frequently found in small detached bodies on the borders of their fields. In the west parts of the *delta*, and to the north-west of *T'hatta*, the *Jáquíás*, as a tribe of *Bellúches*, live in huts of reeds, which are moveable at pleasure, and so well and compactly made as to resist all kinds of weather. Those who live in this way are called by the Sindhians the *Pak'hirája*, which, I believe, signifies as much as "kings of the wilds."

The food of the greatest portion of the natives of *Sindh* is fish and rice, although there are some particular sects whose customs do not admit of fish as an article of food. These are, however, very few, and confined to a very small number of *Bráhmans* and *Bháttias*, the generality of both of whom do not scruple to eat fish. The sweet potato forms no inconsiderable part of the food of the people. It is not a pleasant vegetable, but is very cheap and reckoned a nourishing root.

The Hindú part of society in *Sindh* still adhering to their original religion and manners is composed of *Bháttias*, *Lóhánas*, with their respective *gúrús* or priests, and the *Pokarna* and *Sársat Bráhmans*. The *Bháttias* and *Lóhánas* are mentioned at the time of the Arabian conquest as numerous races of people. These castes of men were exclusively natives of *Sindh*, until the spirit of trade and speculation scattered them, and they now are to be found all over western India and Arabia. The *Bháttia* of *Sindh* is not, by the rules of his caste, restricted to vegetable diet, and fish has been always an article of his food; but his brethren who have migrated to India having all adopted the worship of *VISHNÚ*, and assumed the cleanliness of person and strictness in diet peculiar to this sect, many of those remaining in *Sindh* have, in the same respects, deviated from their original customs.

The *Lóhánas* or *Lóhánas* compose the great body of Hindús in *Sindh*, where they follow the meanest modes of gaining subsistence, and rise to the highest offices under the government. Those of them who are attached to the chiefs and sovereigns are compelled to dress in the Muhammedan style, and to appear particularly clean; but others are so remarkably the opposite, that "as dirty as a *Sindhi Lóhánna*" is a common expression. Both *Bháttias* and *Lóhánas* wear the *Bráhman's* string and the Musalmán's beard; at least the latter is common, although some affect to shave it. Those in the service of government are compelled to wear the beard, and much

attention is bestowed upon it, as is generally the case wherever the beard is worn. The *Lówánna* customs admit of polygamy, of their females contracting second marriage engagements, and of divorce from that state. Those of the *Bháttias* do not. The *Sársat Bráhma*n is the priest of the *Lówánnas*, and differs very little from the people of that caste. He eats fish and flesh, drinks spirituous liquors, and lives upon his receipts at the marriages, births, and deaths of his followers. They worship the Hindú goddesses in particular; and have many small pagodas, dedicated to the worship of the ocean, or rather the river Indus, for a pot of fresh water is indispensable in the ceremonies of worship. The *Pókarna Bráhmans* are the original priests of the *Bháttias*, and are somewhat more Hindú in reality than the *Sársat*, although still inferior in that respect to their Indian disciples.

The language of *Sindh* is a written language, and has a character peculiar to itself. It is written from left to right, and has other signs of its Indian origin. The character is easily and expeditiously formed, and the letters run much into each other. To a cursory observer the *Sindhi* approaches nearer to the Malabar character than any other I have seen; but on breaking up the letters and examining them they have no resemblance. In the province there are two distinct languages. The first and original is the *Sindhi*, the other the *Bellúchi*, which can scarcely be called a written tongue, although it is commonly met with in the Arabic character. The *Sindhi*, as I have said, is a written tongue, and seems to me, from the little acquaintance I have with it, to be a branch of the Sanskrit stock, which has supplied India with languages. That it is of Sanskrit origin, I advance on the opinion of scholars of the country; and on the same authority I may state, that the *Sindhi* has fewer modern innovations and a greater number of Sanskrit words than the *Gujarátí*, which is a pure Hindú dialect. There is some affinity between the two—at least the radicals of words are alike, though the entire words have no resemblance. There is undoubtedly, however, a great portion of *Panjábi* in the *Sindhi*; and, in fact, it is by many considered as only a dialect of that language.

The *Sindhi* is the language used by the Hindú inhabitants, and, indeed, by the mass of the population of *Sindh* Proper, those of the southern desert, and, with a little variation, by the *Jhárejás* of Cutch. It is worthy of remark, that the *Jhárejás*, *Bháttias*, *Lówánnas*, and other *Sindhi* tribes now inhabiting Cutch, have brought with them their language, which they still continue to speak in that country; but the *Gujarátí*, which is spoken by the *Abírs*, *Cháras*, and shepherds, who,

if not the aborigines, are certainly many centuries prior to the others, as inhabitants of Cutch, has maintained its superiority, and continues to be the only written tongue in the province.

The *Bellúche* is spoken by the different tribes of that name, who are, in fact, foreigners to *Sindh*. Their language appears to be a mixture of Arabic, Persian, Panjábi, and Sanskrit, and is spoken by them in various dialects. I subjoin in the appendix the numerals, with a few of the most common words both of the *Sindhi* and *Bellúchi*, which have a strong resemblance to each other.

Under the *Kalhóra* dynasty the government of *Sindh* was patriarchal. Every Muhammedan, from his religious principles, obeyed the sovereign; and the Hindú, at all times ready to imbibe every superstition, whether of his own or another faith, became, from the same cause, attached to his rule. A course of conduct replete with treachery, violence, and folly, alienated the affections of many of the military tribes from the later princes of this race, and ultimately gave rise to the revolution which placed the present *Tálpúra* family on the throne.

The system of government pursued by this family is purely military, and, when examined, appears extremely superficial and temporary. All their views are directed to the accumulation of wealth, which they acquire by extortion and cruelty, and have thus reduced the revenues by one-third within the last thirty years. The districts are generally farmed to revenue officers, who are compelled to levy from the subject, over and above the fair dues of the public, a sum to indemnify themselves for the fine which their masters frequently impose.*

The *Ámírs* hold courts of justice in their own presence every Friday; but they are rendered subordinate to the acquisition of money, both plaintiff and defendant being made to pay to the utmost extent of their means. There are, however, some singular instances of disinterested justice afforded by these venal judges towards foreigners against natives of *Sindh*, and the excellence of the government which existed under the authority of MÍR GHÓLÁM ALI is frequently spoken of. The power of life and death is centred in two of the principal chiefs and governors only, and other officers send their prisoners to their presence.

As the government exists at present, it must be considered, in the true sense of the appellation, a military despotism; and although the annals of Asiatic countries seldom record any other kind of rule, yet

* I am acquainted with a respectable *Lówánná* who farmed some of the districts, and was plundered by the *Ámírs* and compelled to become Muhammedan.

it may be fairly questioned if any instance of such a despotic government is to be met with in their pages. The light in which the *Tálpúras* stand, as usurpers of a popular government, may, perhaps, be the cause of their tenacity of a military reputation; and to this circumstance, and to the divided state of the reigning family in *Kanduhár*, alone is to be attributed the success of the *Tálpúras* in holding the supreme authority for so long a time. That they do not possess the good wishes of the inhabitants, and that their rule has always been in a very precarious state, is universally allowed; and that they themselves are aware of the circumstance may be inferred, as well from the steadiness with which they persevere in destroying the revenues of the province, for the sake of accumulating private wealth, as from the extraordinary favours conferred on the military tribes at the expense of their other subjects, and contrary to the rules of a good and systematic government.

We have seen that the deposed race of sovereigns possessed a double tie upon the affections of the natives of *Sindh*. The latter were attached to the *Kalhóras*, as a family which long held the sway, and under whose guidance the province had attained a considerable degree of prosperity. The sacred stock from which these chiefs were descended, and the respect and reverence which were their due from the Muhammedan part of their population, likewise weighed in their favour. The severe and illiberal treatment which the Hindús experienced under a few of the latter princes of the family may be considered as an obstacle to the eventual restoration of the *Kalhóras* to the throne; but as the Hindús almost exclusively follow the peaceable walks of life, their voice would not be heard among a nation of armed men. It is also remarkable how little the people of Asiatic countries have to do in the revolutions of their governments. They are never guided by any great and common impulse of feeling, and take no part in events the most interesting and important to their country and their own prosperity. Thinking not of consequences beyond a day, they follow blindly, like slaves, whoever may be able to afford them a momentary gratification, by pay or plunder.

If, what is not probable, it should ever occur that an organised attempt were made by a *Kalhóra* to recover the authority of the family, it could hardly fail of success. The Muhammedan families are, many of them, jealous of the success of a tribe with which they consider themselves as on an equality in every respect; whilst the treatment of every caste and description of natives has been more harsh and inconsiderate than has been their lot under any other of the various forms of government to which *Sindh* has been subjected.

The western Hindú has for many centuries known no other government but that of Islám. Shut out from intercourse with their Indian brethren, and surrounded by Musalmáns, the Hindús of *Sindh* have lost those fine feelings of caste and distinction which characterise the same race elsewhere; for in the worst of times, and under the most bigoted Muhammedan sovereigns, there has always been some favoured spot, some happy corner, where the principles of Hindú government have been maintained, and the prejudices of religion and the caste kept warmly alive. Hence there have, in the course of centuries, occasionally burst forth active and ambitious individuals, who have laid the foundations of powerful and independent states, or restored the vital spark to those which were languishing under the yoke of Islám.

How different is the picture which *Sindh* presents! In the course of a thousand years there is not an instance of a Hindú having attempted to rescue himself or fellow-countrymen from a state of the vilest slavery; nor, since the fall of the Hindú dynasty, has any aboriginal native of the province raised himself to independence, if we except the *Sammá* family, who had, however, changed their religion before they succeeded to sovereignty.

The original Hindú tribes who were lords of the soil are all now ranged under the faith of MUHAMMED, or have become assimilated to his followers; and the peculiar custom of portions of tribes becoming proselytes to Islám, but retaining the name, dress, and, in some measure, the manners and prejudices of their origin, tended much to the removal of the distinction which religion had established.

Branches of the same family were at the same time professing different religious tenets, and maintaining their accustomed familiarity of intercourse. Muhammedan converts retained Hindú names, and Hindús openly avowed their belief in and respect for the Muhammedan faith. In such a state of society, and where such manners prevailed, it cannot be doubted but that there must have been a tendency to the extinction of all feeling in regard to difference of religion and caste. That such has been the result, the present state of Hindúism in *Sindh* and the south-west part of India, among the tribes who are original natives of the country, bears ample testimony.

This short digression was necessary to shew, that, if even the Hindú part of the population had the power to influence the fate of the government of *Sindh*, it would not be guided in any degree by motives of religion, and that the restoration of the *Kalhóras* would not be impeded by any feelings derived from that quarter.

We are somewhat surprised to discover, that notwithstanding the

unpopular government of the *Tálpúras*, they have few or no prejudices against those who profess a different faith. Hindús possess the confidence of the rulers, equally, and perhaps in a greater degree than do the followers of Muhammed; and they compose the most valuable and trustworthy part of their establishment, as officers and servants. In *Sindh*, also, the *Shía* and the *Sunní* among the Musalmáns are equally protected. The chiefs themselves adhere to the doctrines of the former sect, whilst those of the *Sunní* are more prevalent in the province.

Although the *Amírs* are thus liberal towards those who worship idols, they are, nevertheless, eager in making converts to the true faith, and avail themselves of the smallest opening or colouring to compel the poorer class of inhabitants to conform to it. If an unfortunate *Lowánna* happens to say to a Musalmán, "You are my brother," or "I will accompany you on your journey," he is liable to feel the folly of his cordiality in circumcision. Still, however, no advantage is taken of their difference in religion to the detriment of their persons or property. The misfortunes which marked the latter years of their predecessors in power may have afforded the *Tálpúras* a lesson on the score of the impartiality which governments owe to their subjects; or the more powerful consideration of pecuniary benefit may have dictated toleration as the best policy.

In other respects, the oppression and exorbitant exactions of these governors are the subject of well-founded and universal discontent. Their avarice is so unbounded, and so illegally gratified, as to prove an effectual check to trade and manufacture: both of which are fast declining, and must soon reach the lowest ebb, if not saved by a timely revolution. The immediate produce of this short-sighted policy has been enormous; but the increase must naturally become every year less with the deficiency of revenue. It is well ascertained that the *Amírs* had deposited many crores of their accumulated wealth in their fortresses within the great desert, where it was long considered safe from the attempts of the northern invaders, who constantly threatened *Sindh* with their inroads. The rapid strides of the British arms, however, towards their eastern frontier, have alarmed them for their power as well as treasure. The latter was some years ago removed to a position in the mountains to the north-west of *Haiderábád*, where a fort* is now nearly completed, which they consider, from its natural and artificial defences, as impregnable. The treasure is all in gold and jewels, into which the annual revenues are quickly

* *Ranni* is the name of the place alluded to.

transformed and deposited in their hoard, to the great injury of the trade and industry of the country.

The quantity of specie and bullion thus annually subtracted from the circulating medium, and, indeed, the capital of the country, it would be difficult exactly to calculate; but if we refer to the revenue of the government, and to the schedule of the expenses of the state, as given in the Appendix, we shall find that the latter are uncommonly small in comparison, and it is therefore probable that the sums amassed are very considerable.

The policy of the *Amírs* appears to be equally simple and ridiculous. Their principal anxiety is to keep aloof from intercourse with foreigners, whom they treat with a jealousy and suspicion approaching to insult. By these means they expect to conceal the resources of the country and the disposition of its inhabitants, and by an overbearing and haughty behaviour they expect to impress strangers with a high opinion of their rank and power. Never was there such an erroneous line of policy adopted; for, in the first place, their jealousy invites attention and inquiry, when their threats are at once discovered to be empty boasting, and are contradicted by the personal fears of the *Amírs*, who have so little command over their feelings that they have become notorious far beyond the limits of their kingdom. The treasure that has been collected is stated by these chiefs to be intended for the public use, in cases of exigent danger from foreign enemies. But it is the general belief, that they are so sensible of the feeble nature of their authority, that it is their intention to ship their riches for *Muscat* in case of any serious threat or invasion of an enemy.

No foreign power has excited such uneasiness in the breasts of the *Amírs* as the British, of whom they have always been extremely suspicious; but the events which have occurred within the last fifteen years have presented to them a nation hitherto only partially known in the capacity of conquerors of princes and nations, approaching with rapid strides in all directions towards their frontier, and have created a sensation which these boasters cannot conceal. These sentiments of fear and suspicion have on frequent occasions been made evident; but since the British government was forced by circumstances to support an influence in *Cutch*, they have known no bounds. It is well ascertained that they have long since ceased to fear or respect the authority of the King of *Kandahár*; yet in the moment of alarm, and on the advance of an English army into *Cutch*, the *Amírs* cunningly endeavoured, by false and exaggerated representations, to urge the already distracted councils of the north into a dispute with our government solely to satisfy their own fears, and at

the same time intrigued with the petty states of *Cutch* to renounce the friendship of that power, which had only a few months previously called them into existence.

As the *Amírs* certainly contemplated the probability of an attempt on the part of some foreign power to dispossess them of *Sindh*, it perhaps may not be considered irrelevant to offer a few observations on the means which they possess of repelling such an attack, if made. These, however, I propose to offer in as concise a manner as the subject will admit, since it possesses but little interest with the generality of readers.

The military force of the *Amírs* of *Sindh* is composed of levies from the Muhammedan tribes, which are more remarkable for their numbers and variety than for their prowess in war. These tribes are subject to chieftains of the same family, holding a certain quantity of land for the support of those followers who reside upon it. The *Jághírs* are exposed to change with the pleasure of the *Amírs*, who frequently make transfers annually, and in some cases not for ten years. The names of the soldiers belonging to the chieftains, at least those of the *Bellúchís*, are registered with their descent, which is carefully preserved as a mark of distinction among that caste of people; by which means, if any of them are discharged by the *Jághírdár*, they have only to complain to the *Darbár*, which redresses their grievances; and at the same time this usage enables them to check the abuses consequent on the system of never mustering their retainers.

The *Jághírdárs* seldom or never pay their followers in cash, but each man has a certain quantity of grain allotted to him, which he receives at the different periods of harvest. Under the *Kalhóra* government a bad principle existed of *Jághírdárs*, who were the heads of different military tribes, viz. the *Tálpúras*, *Jáquíás*, *Leckis*, and *Khósábs*, having all the military force of the state included under their respective banners. The *Tálpúras*, however, have adopted another, and better system; for they cautiously prohibit any excessive *Jághír*, and no *Sirdár* of that description has now more than a thousand or twelve hundred followers. The *Khósábs* are excluded entirely, as are the *Leckis*, from their supposed attachment to the *Kalhóras*; and the number of *Jághírs* retained as servants are reduced to an officer and a hundred or two hundred men, with three hundred of the tribe of *Námurdí*, of both of which the *Tálpúras* are exceedingly jealous.

The number of household troops, which compose the only force on permanent duty, does not exceed four thousand men. They are quartered in *Haiderábád*; and about half the number are mounted

on government horses. Their duty is to attend the *Amírs*, both as servants and soldiers. They are paid half-yearly, and receive principally grain in lieu of wages.

On occasions of necessity, when an army is requisite, orders are despatched throughout the province for the *Jághírdárs* to assemble at stated places and periods, with their armed followers. Three days are sufficient to spread the intelligence, and fifteen to effect the assembly of about thirty-five thousand men; two-thirds and upwards of which are cavalry. The country people boast that the *Sindhí* levies amount to a hundred thousand; but there is every reason to believe that, including twelve thousand of *Mír SÁHRÁBS* and five thousand of *Mír THÁIRÁS*, who are not federals of *Haiderábád*, the state of *Sindh* could not levy above fifty or fifty-five thousand fighting men.

This military assembly is composed of different tribes of Muhammedans amounting to several hundreds, but generally commanded by *Bellúchís*, and in particular by *Tálpúras*, in whom the *Amírs* naturally confide, and whom they have until lately favoured to the injury of all their other subjects. The troops are armed with swords and shields, and matchlocks; and, independent of the established allowances from their immediate chief, they receive from the *Amír's* treasury each foot-soldier three *Dohrás*, and each horseman double that sum per day, as long as they are employed. The *Sirdárs* also receive a daily allowance correspondent with the rank which they hold in the list of officers. The artillery of the *Sindhís* is notoriously wretched—they seldom have more than three or four guns with the army; and as this powerful arm is looked down upon by these soldiers, the equipments of these few pieces are uncommonly bad.

The cavalry are mounted on various descriptions of horse. The *tattú*, or pony, is, however, the most common. Numbers are seen on mules; and from the *Amír* to the beggar a camel is in use. The horses, even of the best breeds, are not adapted to form good cavalry, for they are generally heavy in hand—a fault which is increased to such a degree by the ambling pace to which they are universally trained, as to render it difficult to urge them to a gallop. Their matchlock-men are excellent, and, as before observed, are trained to the use of this weapon from their infancy.

The pay of a *Sindhí* soldier, calculating on the rate at which he receives grain, may amount to two and a half rupees per month, or perhaps a trifle more, with the additional allowance already mentioned, when on actual service. His food when at home has before been described; and when abroad he still adheres to a simple diet.

The foregoing cursory remarks will suffice to shew that little effort

could be made by the military resources of *Sindh*; and that even admitting that the rulers were capable of bringing into the field the numbers of which they boast, the system by which they are organised would nevertheless prohibit any vigorous military measures. The feudal services of the most warlike nations in the world have been found calculated only to check or quell the intestine broils which they themselves create, and have always been deficient when opposed to an army organised like those of modern times. They are badly armed; are without order or discipline; and constantly disperse on suffering a defeat, however trivial.

Unlike other countries, *Sindh* has few or no fortified places, the attack of which might retard the motions of an invading army. The few forts that are to be met with are extremely insignificant; and although there are some strong natural positions on the western bank of the Indus, it has never been the policy of the government in such cases to defend them; for to do so, would still leave the fertile country an easy prey to the enemy. The custom hitherto has been for the people of *Sindh* to fly with their property to the desert, where they remain in perfect safety, under the protection of the desert tribes, whose hospitality has frequently been put to a severe test, but has never failed.

If the danger is very urgent, an order is issued for the destruction of all property, and the *Bellúchís* and other barbarous tribes commence a system of plunder and rapine among each other on the goods of their neighbours, which is justified on the principle that the enemy might benefit by it, in a public point of view; or at all events, that it is better for friends to plunder their own country, than that it should fall to the lot of foreigners. The history of the country affords abundance of instances of this line of proceeding; and the province has often been overrun, and generally fallen an easy conquest. The devastating system was adopted by the *Sunrás*, when ALÁ-AD-DÍN invaded *Sindh*. When HUMÁYÚN sought an asylum here, MÍRZÁ SHÁH HUSAIN followed the same plan; and in the attack of the KHÁN KHÁNÁN, MÍRZÁ JÁNÍ BEG reduced the province to the condition of a wilderness, and permitted his capital city to be burnt and sacked by his own subjects. The same policy was frequently adopted by the *Kalhóras*, whose early history is one continued description of flight to the desert and returns to re-occupy the abandoned province.

The government of *Kandahár*, as it has existed since the time of AHMED KHÁN DURRÁNÍ, has never been sufficiently united to effect (if it seriously desired it) the conquest of *Sindh*. If we refer to the Afghán history of this period, we shall find that they have either been engaged in wars of tribes, with dissensions in their royal family,

or in defending themselves from the attacks of their neighbours. Nevertheless, they appear to have desolated the country on more occasions than one; but have either been bribed by a pecuniary present, or compelled by domestic circumstances, to return, without making a settlement either for themselves or for the unfortunate *Kalhóra*, whose battles they pretended to fight.

Of late years the government of *Kandahár* has fallen a prey to the ambition of its different members, and to their enemies the *Síhks*, now an aspiring nation of soldiers, who are likely to turn their arms against *Sindh* in the course of a few years; and there cannot be a doubt but that they will obtain an easy conquest, unless the policy of some other powers shall interfere with this system of aggrandisement.

The British government has, in the course of events, become a neighbour of *Sindh*, and our possessions extend so near to the borders of the territory of the *Amírs*, that our frontier is exposed to depredations from their banditti. Much mischief has already been committed by these plunderers; and representations have been made to the *Amírs*, without succeeding in checking the evil. As the *Pindúrrí* hordes have been broken and dispersed in *Hindústán* by a wise policy, the execution of which was perhaps delayed too long, it is not improbable that some steps may ultimately be taken for the extirpation of the banditti who find an asylum in countries composing part of the *Sindh* territory. Should such a measure ever be contemplated, and were a war with the *Amírs* to be the consequence, it ought not to excite any uneasiness. The success of any attack on *Sindh* cannot be doubted, provided the proper season of the year is chosen. The policy of such a measure is more problematical. In our present situation, we cannot be provided with a better frontier than that which we have in the desert; and the independence of the *Jhárejá* chieftains in Cutch ought to be particularly cherished by us. The only advantage which we can hope to attain, and by far the most important, is by a commercial connexion with *Sindh*, to which our views should be restricted; unless appearances in European policy should be such as to dictate the propriety of establishing some degree of influence at the court of a state possessed of great resources for the supply and convenience of armies.

ART. XXI.—*Some Account of the Systems of Law and Police as recognised in the State of Nepál, by BRIAN HOUGHTON HODGSON, Esq. M.R.A.S., of the Bengal Civil Service, Resident at the Court of Kat'hmandu, &c. &c.*

Introduction.

[With a view to obtain correct and authentic information on the subject of Nepálese law, both in its theoretical principles and practical administration, Mr. HODGSON addressed a series of questions to several individuals who were judged most capable of replying to them in a full and satisfactory manner. Copies of these series of interrogatories, with their respective answers, have been communicated by him to the Royal Asiatic Society (together with a separate paper on crimes and punishments); and the following article has been drawn up from a careful comparison of the whole, excluding as much as possible the repetitions unavoidably occurring, in many instances, in the various answers to any particular question. A reference to the works of KIRKPATRICK, HAMILTON, and others, will shew how little has hitherto been contributed to the knowledge of Europeans respecting Oriental systems of jurisprudence, as far as regards the kingdom of Nepál; it is therefore particularly gratifying to be enabled to produce so complete a view of the subject as has been furnished by Mr. HODGSON, whose perseverance and energy in obtaining an acquaintance with these and other matters hitherto kept sacred from all strangers, are only equalled by the intelligent and liberal manner in which he communicates to the public the information he has acquired.—ED.]

ON THE LAW AND POLICE OF NEPÁL.

Question I.—How many courts of law are there at Kat'hmandu? What is the name of each?

Answer.—There are four Nyáyasab'hás; the first and chief of which is called *Kót Linga*; the second, *Inta Chapli*; the third, *Taksár*; and the fourth, *Dhansár*. [Another answer mentions four additional courts; viz. the *Kósi*,* the *Bangya-bít'hak*,† the *Daftar Khána*, and the *Chíbhándel*. In the *Kósi*, the *Sirkár*‡ itself administers justice.

* Also called *Bhárádár Sab'há*, or great council of state.

† Also called *Kamári Chok*.

‡ The government, or its representative.

The *Bángya-bít'hák* is the general record-office of the fisc, and a separate *dit'ha** presides over it. It is also a *Mahal-Adálat*.† The *Kót Linga*, *Inta Chapli*, *Taksár*, and *Dhansár*, are the proper *Adálats*, exercising both civil and criminal jurisdiction. In the *Daftar Khána*, the disputes of the soldiers relative to the lands assigned them for pay are investigated, and the *Chíbhándel* is a tribunal for the settlement of all disputes relating to houses; neither of these courts possesses criminal jurisdiction; and whatever penal matters may arise out of the cases brought before them are carried to the *Inta Chapli*. All these *Adálats* are situated in the city of Kat'hmandu, and within eighty or ninety paces of each other.]

Question II.—What are the territorial limits of the jurisdiction of each court?

Answer.—There are no limits expressly assigned. Any citizen of Kat'hmandu or Bhatgáon, or any subject dwelling in the provinces, may carry his cause to any court, provincial or superior, that he pleases. [Another answer says, that whencesoever a civil suit comes, and whatever may be its amount, it may be heard in any of the four courts of the capital at the plaintiff's pleasure; but that grave penal cases must be carried to the *Inta Chapli*.]

Question III.—Are the four *Adálats* of the capital of equal and co-ordinate authority, or how far is one subjected to another?

Answer.—The other courts of the capital are subject to the *Kót Linga*, in which the supreme judicial officer or *dit'ha* personally presides.

Question IV.—Do the courts of the capital always sit, or have they terms and vacations?

Answer.—They always sit, with the exception of fifteen days in the twelve months; viz. ten days at the *Dasakra*, and five days at the *Dewáli*,‡ during which the courts are closed.

Question V.—Are the courts of the capital permanently fixed there; or do their judges, or any of them, make circuits, civil or criminal?

Answer.—They are fixed, nor does any judicial authority of the capital ever quit it. When necessary, the *dit'ha* sends special judges (*bichári*) into the provinces.

Question VI.—In what cases does an appeal lie from the supreme or provincial courts to the *Bhárádár Sab'há*?

Answer.—If any one is dissatisfied with the decision of the courts

* A superintending minister of justice, who does not try causes, but watches over the conduct of the court.—B. HAMILTON.

† A court for questions relating to land revenue.—ED.

‡ *Dasakra* and *Dewáli*; public festivals.

of the capital on his case, he may petition the government, when the *bhāradārs* (ministers) assembled in the *Khólcha* (palace) receive his appeal and finally decide. [Another respondent says: If the matter be grave, and the party, one or other, be dissatisfied with the judgment of the courts of law, he applies first to the premier; and if he fails in obtaining satisfaction from him he then proceeds to the palace gate, and calls out, "Justice! justice!" which appeal, when it reaches the *rājā's* ears, is thus met: four *kájis*, four *sirdárs*, four eminent *panch*-men, one *dit'ha*, and one *bichári*, are assembled together in the palace, and to them the matter is referred, their award being final.

Question VII.—Are the *bhāradárs*, or ministers, assisted in judicial cases by the chief judicial authorities of the capital, when they hear appeals in the *Bhāradār Sab'há*?

Answer.—They are: the *dit'ha*, the *bicháris*, and the *dharmád'hikári*,* sit with the ministers in such cases.

Question VIII.—What concern has the *dharmád'hikári* with the courts of law in civil and penal cases; and of a hundred cases brought before the courts, what number will come in any way under the cognizance of the *dharmád'hikári*?

Answer.—Eating with those with whom you ought not to eat; sexual commerce with those between whom it is forbidden; drinking water from the hands of those not entitled to offer it;—in a word, doing any thing from negligence, inadvertence, or licentiousness, by which loss of caste is incurred, renders the sinner liable to the censure of the *dharmád'hikári*. He must pay the fine called *Gáo-dán* to the *dharmád'hikári*, who will cause him to perform the *práyaschitta*.† In such matters only has the *dharmád'hikári* any concern.

Question IX.—Is any pursuer-general or defender-general recognised in the system?

Answer.—No; none whatever.

Question X.—If the prosecutor fail to appear at the trial of an offender confined at his instance, is the offender dismissed, or what course is taken?

Answer.—The offender is not dismissed but remanded to confinement, and the trial is deferred.

Question XI.—What, and how many, provincial courts are there?

Answer.—For the provinces west of the capital there are two courts constituted by the supreme judicial authority there; that is, the *Dit'ha*: and the provinces east of the capital have also two courts similarly constituted.

* A high law officer; the chancellor.

† See *Question XXX*.

Question XII.—Is the regular appeal from the provincial courts of justice to the ordinary courts of the capital, or to the *bhúradár sab'há*?

Answer.—To the supreme court of the capital, or *Kót-Linga*.

Question XIII.—Are not the powers of the provincial courts regulated with reference to the rank of the officer who happens to be nominated to the charge of the province? In other words, what are the limits of a provincial court, of a *súba*, of a *sirdár*, and of a *káji*?

Answer.—They are not; whatever may be the rank of the officer commanding in the province for the time being, the authority of the provincial court is always the same. [Another answer states, that generally all *grave* criminal cases are carried to the *Sadr Adálat*s; and the officer receiving charge of a province has a clause inserted in his commission prohibiting him from exercising judicial authority in certain offences. These are termed *Panch-khát*;* viz. 1, *Bráhmahatya*, or slaying a *Bráhman*; 2, *Gouhatya*, or killing a cow; 3, *Stríhatya*, or killing a woman; 4, *Bálahatya*, or killing children; and 5, *Patki*, and all unlawful intercourse of the sexes, such as incest, adultery, or whatever involves a loss of caste by the higher party. All penal cases, with the exception of these five, which must be reported for the direction of the *sirkár*, and all civil cases whatsoever, are within the jurisdiction of the provincial authorities.]

Question XIV.—When a *súba*, *sirdár*, or *káji*, is appointed to the government of a province, does the *dharmád'hikári* of *Kat'hmandu* send a deputy *dharmád'hikári* with him? or, the *dit'ha* or *bichári* of *Kat'hmandu* send a deputy *bichári* with him? or, does the provincial governor appoint his own judicial officers, or does he himself administer justice in his own province?

Answer.—The provincial governor appoints his own judicial authority, called usually *foujdár*, who transacts other business for the governor besides the administration of justice. The *foujdár's* appointment must, however, be ratified by the *darbár*.

Question XV.—What are the names and functions of every officer, from the highest to the lowest, attached to each *Sadr* and provincial court?

Answer.—At the capital, one *dit'ha* for all the four courts; and for each of them two *bicháris*, one *jámadár*, twenty-five *sipáhís*, twenty-five *mahánias*, and five *chaprássís*. The *dit'ha* gives orders to the *bichári*, the *bichári* to the *jámadár*; and the *jámadár* to the *sipáhís*

* *Panch*, “five,” and the Arabic, *خطا* “a crime, sin, fault.”

and *mahánias*, who serve processes, and see that all persons are forthcoming when required for the purposes of justice. [Another authority adds the following to the list of officers, after the *bichári*, viz. the *bahidár*, *araz-begí*, and two *naikiú*. The *dit'ha* (he says) decides; the *bichári* conducts the interrogation of the parties, and ascertains the truth of their statements; the *bahidár* writes the *káil-máma* which the *bichári*'s interrogation has forced from the party in the wrong; the *araz-begí* is the superintendent of the jail, and sheriff or officer who presides over, and is answerable for, executions. The *naikiús*, with their *mahánias*, inflict the *kórá** when needed, and they are also subordinate to the *araz-begí*.]

Question XVI.—How are the judges and other persons attached to the courts paid? By fees or salary, or both?

Answer.—By both; they receive salaries from government and take fees also.

Question XVII.—Are there separate courts for the cities of *Pátan* and *Bhátgáon*,† or do the inhabitants of those places resort to the courts of Kat'hmandu?

Answer.—There are separate courts for *Pátan* and *Bhátgáon*, one for each city; and each court has the following functionaries attached to it, viz. one *dwária*, one *bichári*, four *pradháns* and fifty *mohánias*. There is an appeal from these courts to the chief court at Kat'hmandu, and important causes are sent by them to that court in the first instance.

Question XVIII.—How far, and in what cases, do the *Sadr* courts use *Pancháyets*?—in civil and criminal cases, or in the former only?

Answer.—Both civil and criminal cases are referred to *Pancháyets*, in any or every instance, at the discretion of the court or the wish of the parties. [The answer of another respondent is as follows: With the exception of cases of life destroyed, all matters may be referred to a *Pancháyet* at the desire of the parties; but cases of assault and battery are not usually referred to *Pancháyets*.]

Question XIX.—Are the persons composing the *Pancháyet* appointed by the parties to the suit, or by the government; or does each party nominate its own members and the government add a president or casting vote, or how?

Answer.—The members of the *Pancháyet* are never appointed by the government, but by the judge (*dit'ha*) at the solicitation of the parties; and no man can sit on a *Pancháyet* without the consent of

* A kind of whip.—ED.

† Both places are situated in the great valley, the former at the distance of eight, the latter at that of only two miles from Kat'hmandu.—B.H.H.

both parties. [Another reply adds, that the judge takes from the parties an obligation to abide by the award of the *Pancháyet* when given, and that the court or government never volunteers to appoint a *Pancháyet*; but if the parties expressly solicit it by a petition, declaring that they can get no satisfaction from their own nominees, the government will then appoint a *Pancháyet* to sit on the case. A third respondent says generally, in answer to the query, "The parties each name five members, and the government adds five to their ten."]

Question XX.—What means are adopted to hasten the decision of the *Pancháyet*, if it be very dilatory?

Answer.—In such cases the matter is taken out of the hands of the *Pancháyet*, and decided by the court which appointed it to sit. [The answer given by another of the respondents states that there never can be needless delay in the decision of causes by *Pancháyets*, as these tribunals assemble in the courts out of which they issue, and officers of the court are appointed to see that the members attend regularly and constantly.]

Question XXI.—With what powers are the *Pancháyets* invested to enforce the attendance of parties and witnesses, and the production of papers; and to give validity to their decrees?

Answer.—The *Pancháyet* has no authority of its own to summon or compel the attendance of any person, to make an unwilling witness depose, or to secure the production of necessary papers; all such executive aid being afforded by the court appointing the *Pancháyet*: and, in like manner, the decision of the *Pancháyet* is referred to the court to be carried into effect. The *Pancháyet* cannot give orders, far less enforce them, but communicates its judgment to the court, by which it is put in execution.

Question XXII.—Are all the *Panch* required to be unanimous, or is a simple majority sufficient? And what course is adopted if there be one or two resolute dissentients?

Answer.—The whole of the *Panch* must be unanimous.

Question XXIII.—Are there any persons at Kat'hmandu who are regularly employed as members or presidents of *Pancháyets*, or are persons indiscriminately selected for each occasion?

Answer.—There are no permanent individual members of the *Pancháyet*; but in all cases wherein *Parbattias* are concerned it is necessary to choose the *Panch* men out of the following distinguished tribes, viz. *Arjál*, *Khandal* or *Khanal*, *Pandé*, *Parat'h*, *Bóhara*, and *Rana*; one person being selected from each tribe. And among the *Newars* a similar regulation is observed, the tribes from which the individuals are chosen being the *Maiké*, *Bhanil*, *Achar*, and *Srisht*.

In matters affecting persons who are neither *Parbattias* nor *Newars*, there is no restriction as to the selection of the *Panch*-men by the respective parties.

Question XXIV.—Are the *Pancháyet* allowed travelling expenses or diet so long as they attend, or not? If allowed, by whom are these expenses paid? Does each party defray its own, or how?

Answer.—Persons who sit on *Pancháyet*s are never paid any sum either as compensation for travelling expenses, loss of time, or on any other account whatsoever.

Question XXV.—What is the nature of the *dit'ha*'s authority in those three courts of the capital over which he does not personally preside?

Answer.—The *bicháris*, or judges of these courts, cannot decide independently of the *dit'ha* of the *kót-Linga*: the *bicháris* of those courts are not independent. [Another answer is as follows: In those two courts in which the *dit'ha* personally presides, causes are decided by the joint wisdom of himself and colleagues (*bicháris*). In those in which he is not personally present, the *bicháris* decide small matters absolutely, but their investigations of grave ones are reported to the *dit'ha*, and they decide according to his directions.]

Question XXVI.—What officers of the court are there to search for and apprehend criminals, to bring them and the evidences of their guilt before the courts, and to see sentence executed on them?

Answer.—The officers enumerated in the answer to *Question XV.*, as being attached to the courts of the *dit'ha* and the *bicháris*.

Question XXVII.—What officers are there to serve processes in civil suits, to see that the parties and witnesses in such suits are forthcoming, and to carry the decisions of the courts into effect?

Answer.—Those last mentioned, as being employed in criminal cases.

Question XXVIII.—If the plaintiff or defendants in a civil suit neglect to attend at any stage of the trial before decision, is the plaintiff non-suited, the defendant cast, the parties forcibly made to appear, the decision suspended or pronounced conditionally, or what course is adopted?

Answer.—If the plaintiff be absent and the defendant present, it is the custom to take security from the defendant to appear when called upon at some future time, and to let him depart: no decision is come to in such cases. If the plaintiff be present, and the defendant absent, the latter is not therefore cast; he is searched for, and until he is found no decision can be pronounced.

Question XXIX.—What security is provided in criminal cases that offenders, when apprehended, shall be prosecuted to conviction; and how are prosecutors and witnesses made forthcoming at the time of trial?

Answer.—*Mál zámini*, and *hazn zámini*, are taken from prosecutors and witnesses.

Question XXX.—What are *práyaschitta*, *chandráyan*, and *aptali*?

Answer.—*Práyaschitta*: the ceremonies necessary to be performed by an individual for recovering his lost caste. *Chandráyan*: expiatory ceremonies performed by the whole city or kingdom, in atonement for the commission of some heinous sin or uncleanness, the consequences of which have affected a considerable body of the citizens. *Aptali*—escheats: the lapse of property to the prince, for want of heirs to the last possessor.

Question XXXI.—Is the *Kumári Chók* an office of record and registry for all branches of the government, or for judicial affairs only; and has it any judicial authority?

Answer.—It is an office of record and registry for the fisc; and has no connexion with the courts of law, nor does it contain their records. [Another respondent, in answer to *Question I.*, reckons it among the courts of law,—*Adálats*.]

Question XXXII.—Describe the forms of procedure in a civil cause, step by step.

Answer.—If a person comes into court and states that another person owes him a certain sum of money, which he refuses to pay, the *bichári* of the court immediately asks him for the particulars of the debt, which he accordingly furnishes. The *bichári* then commands the *jamadár* of the court to send one of his *sipáhís* to fetch the debtor; the creditor accompanies the *sipáhi* to point out the debtor, and pays him two *annas* per diem, until he has arrested the latter and brought him into court. When he is there produced, the *dit'ha* and *bicháris* interrogate the parties face to face. The debtor is asked if he acknowledges the debt alleged against him, and will immediately discharge it. The debtor may answer by acknowledging the debt, and stating his willingness to pay it as soon as he can collect the means, which he hopes to do in a few days. In this case, the *bichári* will desire the creditor to wait a few days. The creditor may reply that he cannot wait, having immediate need of the money; and if so, one of the *chaprásiss* of the court is attached to the debtor, with directions to see to the producing of the money in court, by any means. The debtor must then produce money, or goods, or whatever

property he has, and bring it into court. The *dit'há* and *bicháris* then, calling to their assistance three or four merchants, proceed to appraise the goods produced in satisfaction of the debt, and immediately discharge it; nor can the creditor object to their appraisal of the debtor's goods and chattels. In matters thus arranged; that is, where the defendant admits the cause of action to be valid, five per cent of the property litigated is taken from the one party, and ten per cent from the other, and no more.* If the defendant, when produced in court in the manner above described, denies, instead of confessing, the debt, then the plaintiff's proofs are called for; and if he has only a simple note of hand unattested, or an attested acknowledgement the witnesses to which are dead, then the *dit'ha* and *bicháris* interrogate the plaintiff thus: "This paper is of no use as evidence; how do you propose to establish your claim?" The plaintiff may answer, "I lent the money to the father of the defendant; the note produced is in his handwriting, and my claim is a just claim." Hereupon the plaintiff is required to pledge himself formally to prosecute his claim in the court in which he is, and in no other. The words enjoining the plaintiff thus to gage himself, are "*Béri t'hápó;*" and the mode is by the plaintiff's taking a rupee in his hand, which he closes, and strikes the ground, exclaiming, at the same time, "My claim is just, and I gage myself to prove it so." The defendant is then commanded to take up the gage of the plaintiff, or to pledge himself in a similar manner to attend the court duly to the conclusion of the trial, which he does by formally denying the authenticity of the document produced against him, as well as the validity of the debt; and upon this denial he likewise strikes the earth with his hand closed on a rupee. The rupee of the plaintiff and that of the defendant, which are called *béri*, are now deposited in court. The next step is for the court to take the fee called *karpan*, or five rupees, from each party. The amount of both *béri* and *karpan* is the perquisite of the various officers of the court, and does not go to the government. The giving of *karpan* by the parties implies their desire to refer the dispute to the decision of the ordeal; and accordingly, as soon as the *karpan* is paid down, the *dit'ha* acquaints the government that the parties in a certain cause wish to undergo the ordeal. The necessary order is thereupon issued from the Durbár; but when it has reached the court, the *dit'ha* and *bicháris* first of all exhort the parties to come to an understanding and effect a settlement of their dispute by some other means; if, however, they will not consent, the trial is directed to proceed. The

* This fine or tax is called *dasórad-bis-ónd*.

ordeal is called *nyáya*, and the form of it is as follows : The names of the respective parties are inscribed on two pieces of paper, which are rolled up into balls, and then have *púja** offered to them. From each party a fine or fee† of one rupee is taken ; the balls are then affixed to staffs of reed, and two *annas*‡ more are taken from each party. The reeds are then intrusted to two of the *havildárs* of the court to take to the Queen's Tank ; and with the *havildárs*, a *bichári* of the court, a *Bráhma*n, and the parties, proceed thither, as also two men of the *Chámákhalak* (or *Chamára*) caste.§ On arriving at the tank, the *bichári* again exhorts the parties to avoid the ordeal by adopting some other mode of settling the business, the merits of which are only known to themselves. If they continue to insist on the ordeal, the two *havildárs*, each holding one of the reeds, go, one to the east and the other to the west side of the tank, entering the water about knee deep. The *Bráhma*n, the parties, and the *Chámákhalaks*, all at this moment enter the water a little way ; and the *Bráhma*n performs *púja* to VARUNA in the name of the parties, and repeats a sacred text, the meaning of which is, that mankind know not what passes in the minds of each other, but that all inward thoughts and past acts are known to the gods SÚRYA, CHANDRA, VARUNA, and YÁMA ;|| and that they will do justice between the parties in this cause. When the *púja* is over, the *Bráhma*n gives the *tilak* to the two *Chámákhalaks*, and says to them, “ Let the champion of truth win, and let the false one's champion lose ! ” This being said, the *Bráhma*n and the parties come out of the water, and the *Chámákhalaks* separate, one going to each place where a reed is erected. They then enter the deep water, and, at a signal given, both immerse themselves in the water at the same instant. Whichever of them first rises from the water, the reed nearest to him is instantly destroyed, together with the scroll attached to it. The other reed is carried back to the court, where the ball of paper is opened, and the name read. If the scroll bear the plaintiff's name, he wins the cause ; if it be that of the defendant, the latter is victorious. The fine called *jít'hourí* is then paid by the winner, and that called *harourí* by the loser ;¶ besides which, five rupees are demanded from the winner in return for a turban which he gets,** and the same sum, under the name of *sabhásúdd'ha* (or purification of the

* *Púja*, worship—adoration.—ED.

† Called *góla*.

‡ This fee is called *narkouli*.

§ A very low tribe.

|| SÚRYA, the sun ; CHANDRA, the moon ; VARUNA, the regent of the ocean ; YÁMA, the deity presiding over the infernal regions.—ED.

¶ Vide answer to Question LXIII.

** Hence this fee or tax is called *pagrí* (turban).

court), from the loser. The above four demands on the parties, viz. *jít'hourí*, *harourí*, *pagrí*, and *sabhásúdd'ha*, are government taxes; and, exclusive of these, eight *annas* must be paid to the *mahánias* of the court, eight *annas* more to the *kotmál*, eight more to the *kumhálnáikias*, and, lastly, eight more to the *khardár* or registrar. In this manner multitudes of causes are decided by *nyáya* (ordeal), when the parties cannot be brought to agree upon the subject-matter of dispute, and have neither documentary nor verbal evidence to adduce.

Question XXXIII.—Describe the forms of procedure in a criminal cause, step by step.

Answer.—If any one comes into court, and states that such an one has killed such another by poison, sword, dagger, or otherwise, the informant is instantly interrogated by the court thus: How? Who? When? Before whom? The *Corpus delicti*: Where? &c. &c. He answers by stating all these particulars according to his knowledge of the facts; adducing the names of the witnesses, or saying, that though he has no other witnesses than himself to the fact of murder, he pledges himself to prove it, or abide the consequences of a failure in the proof. This last engagement, when tendered by the accuser, is immediately reduced to writing to bind him more effectually; after which, one or more *sipáhís* of the court are sent with the informant to secure the murderer, and produce him and the testimony of the deed in court, which, when produced accordingly, is followed by an interrogation of the accused. If the accused confesses the murder, there is no necessity to call for evidence; but if he deny it, evidence is then gone into; and if the witnesses depose positively to their having seen the accused commit the murder, the latter is again asked what he has to say; and if he still refuses to confess, he is whipped until he does; the confession, when obtained, is reduced to writing and attested by the murderer, who is then put in irons and sent to jail. Cases of theft, robbery, incest, &c. are also thus dealt with in Nepál, and the convicts sent to prison. When the number amounts to twenty or thirty, the *dit'ha* makes out a calendar of their crimes, to which he appends their confessions, and a specification of the punishment usually inflicted in such cases. This list the *dit'ha* carries to the *Bhárádár Sabhá* (council of state), whence it is taken by the *premier* to the prince, after the *dit'ha's* allotment of punishment to each convict has been ratified, or some other punishment substituted. The list, so altered or confirmed in the council of state, and referred by the *premier* to the prince, is, as a matter of form, sanctioned by the latter, after which it is re-delivered to the *dit'ha*, who makes it over to the *araz begí*. The latter, taking the prisoners, the *mahá-náikias*,

and some men of the *Pórya* caste* with him, proceeds to the banks of the *Bishen-mati*, where the sentence of the law is inflicted by the hands of the *Póryas*, and in the presence of the *araz begí* and the *mahá-náikias*. Grave offences, involving the penalty of life or limb, are thus treated. With respect to mutual revilings and quarrels, false evidence, false accusation of moral delinquency, and such like minor crimes and offences, punishment is apportioned with reference to the caste of the offender or offenders.

Question XXXIV.—Do the parties plead *vivá voce*, or by written statements?

Answer.—They state their own cases invariably *vivá voce*.

Question XXXV.—Do parties tell their own tale, or employ *vakíls*?

Answer.—They tell their own tale — *vakíls* are unknown. [Another respondent says that instances of a pleader (*mukhsár*) being employed have occurred; it is usually a near relation, and only when the principal was incapable. Professional or permanent pleaders are unknown.]

Question XXXVI.—In penal cases, are witnesses compellable to attend to the summons of the accused, and to depose with all the usual sanctions?

Answer.—Yes; the court compels the attendance and deposition, in the usual way, of the witnesses for the accused.

Question XXXVII.—Who defrays the expenses of witnesses in criminal cases? Are such witnesses obliged to feed themselves during their attendance on the court, and journey to and fro, or does the government support them?

Answer.—The witnesses in penal cases support themselves; no allowance for food, travelling expenses, &c. is made them by any one.

Question XXXVIII.—In criminal cases, if the prisoner volunteers a confession, does his confession supersede the necessity of trial?

Answer.—It does, entirely.

Question XXXIX.—If the prisoner be fully convicted by evidence, must his confession nevertheless be had?

Answer.—It must.

Question XL.—If he be sullenly silent, how is his confession obtained?

Answer.—He is scolded, beaten, and frightened.

Question XLI.—May the prisoner demand to be confronted with his accuser, and cross-examine the witnesses against him?

* The vilest of the vile.

Answer.—He has both privileges always granted to him.

Question XLII.—In civil cases, are witnesses allowed their travelling expenses and subsistence, or not? and when, and how?

Answer.—Witnesses must in all cases bear their own expenses.

Question XLIII.—Must the expenses of a witness in a civil case be tendered to him by the party as soon as he is desired to attend, or may they be tendered after the witness has presented himself in court?

Answer.—Witnesses must attend without any allowance being tendered, sooner or later.

Question XLIV.—In civil cases, how are costs, exclusive of expenses for witnesses, distributed and realised? Does each party always bear his own, or are all the costs ever laid as a penalty on the losing party when he is to blame?

Answer.—All costs whatever are distributed between the parties, after the decision, according to fixed rules.

Question XLV.—If a witness in a civil cause refuses to attend or to depone, what is the course adopted with respect to him? may the summoning party recover damages proportioned to the loss sustained by the witness's absence or silence? and may any punishment be inflicted on such contumacious witness?

Answer.—The court will always compel the attendance of a witness required, and will compel his deposition too; and if there be reason to suppose he is prevaricating or concealing some part of what he knows, he is imprisoned until he makes a full revelation.

Question XLVI.—What is the punishment for perjury and subornation of perjury?

Answer.—In trifling cases, the perjurer and suborner are fined; in grave matters, they are corporally punished, and even capitally, according to the mischief done.

Question XLVII.—How many sorts of evidence are admissible—oral testimony—writings—decisory oaths—oaths of purgation and imprecation—ordeals?

Answer.—In civil causes, the *Hari-vansa* is put on the head of the witness preparing to depose, and he is solemnly reminded of the sanctity of truth. [Another respondent says, “Evidence of external witnesses is the first and best sort; but if there are none, then an oath is tendered on the *Hari-vansa* to both parties, and they are required to make their statements over again under the sanction of this oath; by these statements, so taken, the court will sometimes decide, or one party in such a case may tender the other a decisory oath, and, if he will take it, the tenderer must submit.”]

Question XLVIII.—Is oral testimony taken on oath or without oath?—what are the forms?

Answer.—On oath; the form is given above. [By another respondent: “If the witness be a *Sivámárgi* or *Bráhmanical* Hindú, he is sworn on the *Hari-vansa*; if a *Budd’hist*, on the *Pancha-raksha*; if a *Moslem*, on the *Korán*.”]

Question XLIX.—In civil causes, if testimony of men and writings is forthcoming, may either party call for ordeal, or is it only a *pis aller*? and if one party demands, is the other bound to assent?

Answer.—Ordeals are only a substitute, the best that can be had when oral and written testimony are both wanting.

Question L.—May the prisoner in a penal cause rebut evidence by the ordeal, and are ordeals allowed to any persons under accusation of crime?

Answer.—If the prisoner be convicted by evidence, but still refuses to confess, and asserts his innocence, his demand of the ordeal must be allowed.

Question LI.—Do parties ever depose in their own causes, and under the same sanctions as external witnesses?

Answer.—In all causes, civil and criminal, the parties may depose like external witnesses, and under the same penalties for falsehood.

Question LII.—How are writings signed or sealed, and attested or proved? are the attesting parties summoned, or, if dead, is their hand-writing proved, or how?

Answer.—In cases of bonds, &c. the witnesses to which are dead, and no other satisfactory evidence is forthcoming, ordeal is resorted to.

Question LIII.—How are unattested or casual writings proved? must the writer be produced, or will evidence of his hand-writing be admitted?

Answer.—If the writer be forthcoming, he must be produced; if not, evidence of his hand-writing is admitted, and any other sort of evidence whatever that can be had: but if the result of the whole is unsatisfactory to the court, it will direct an ordeal.

Question LIV.—Are tradesmen allowed to adduce their entries in their books to prove debts to them? and must the shopman or enterer of the items be produced to prove the entries?

Answer.—The value of entries in merchant’s books, and in general mercantile affairs, are referred by the court to a *Pancháyet* of merchants.

Question LV.—How is the evidence of a man of rank taken?

Answer.—He must go into court and depose like any other person.

[Another authority, however, states, on the contrary, that such a person is not required to go into court and depone; but an officer of the court is deputed to wait on him at his house, and to procure his evidence by interrogatories.]

Question LVI.—How is the evidence of a woman of rank taken?

Answer.—The court deposes a female to hear the evidence of a lady of rank, and to report it to the court.

Question LVII.—Is oral evidence taken down as uttered, by rapid writers, and enrolled on record?

Answer.—In general, oral evidence is not taken down or preserved, nor is it ever taken in whole. In trifling matters, no record whatever of the evidence is made; but in grave affairs, the substance of the more material depositions is preserved and recorded.

Question LVIII.—Is written evidence, when adduced, recorded; and, if so, is it in full or in abstract?

Answer.—Important writings are copied, and the copies are recorded after the decision of the case.

Question LIX.—Is the decree recorded, and a copy of it given to the winning party?

Answer.—The decree is written, the original is given to the winner of the cause, and a copy is deposited in the record-office of the court. [Another respondent states, “the decree is not written or recorded.”]

Question LX.—Do the decrees record the cause in full or in abstract?

Answer.—In full, with respect to whatever they *profess* to record, which, however (as stated above), is not every stage of the proceeding.

Question LXI.—Are the records of the several courts of justice preserved in the *Kumári Chók*, and sent there immediately after the causes are decided?

Answer.—The *Kumári Chók* is the general and ultimate place of deposit, whither the records of each court of justice are sent after explanation, and account of receipts rendered to the government at the close of each year. In the interim, the records stay in the courts where the affairs are decided.

Question LXII.—Where the party in a civil cause enters a suit, does he pay any fee, or when he exhibits a document; and, in short, upon what occasions is any thing demanded of him?

Answer.—There is no fee paid on any of the occasions alluded to; what is taken is taken when the cause is decided.

Question LXIII.—What are *jít'hourí* and *harourí*?—in what proportion and on what principle are they taken?

Answer.—*Jit'houri* is what is paid to the government by the winner of a cause, and *harouri*, what is paid by the loser. They are proportioned to the amount litigated.

Question LXIV. What is *dhúngá-chúáyí*?

Answer.—A stone (*dhúngá*), the image of *Visunú*, is placed before the loser when he has lost, and he is commanded to touch it; he places one rupee and one pice on the stone, and then salutes it with a bow, and retires, leaving the offering.

Question LXV.—Besides *jit'houri*, *harouri*, and *dhúngá-chúáyí*, what other expenses fall on the litigants?

Answer.—Half as much as is taken as *harouri* is taken as *jit'houri*; both go to the *sirkár*, and are proportioned in amount to the property litigated. *Dhúngá-chúáyí* is one rupee per cause taken from the loser; *sabhásúdd'há* is one or two rupees per cause, according to circumstances; *dhúngá-chúáyí* is the perquisite of the *bichári*.

Question LXVI.—Can a civil action of damages be brought for assault, battery, defamation, &c.; or must the party complained against be of necessity prosecuted criminally?

Answer.—A civil action may be brought by the injured party in any of the four courts of the capital.

Question LXVII.—If the defendant in any case as above be cast, is he ever made to pay the plaintiff's expenses in prosecuting him?

Answer.—In cases of that sort, no expenses fall on the plaintiff, for the *sirkár* takes no fines or taxes from him; witnesses have no allowance, and *vakíls* are unknown.

Question LXVIII.—What is the jail-delivery at the *dásahra*? Are not offenders tried and punished at the time of offence? and, with courts always sitting and competent to hear all causes, how comes it that multitudes of prisoners are collected for the *dásahra*?

Answer.—The jail-delivery is a mere removal of prisoners from the city into an adjacent village, in order that the city may be fully lustrated and purified at that season. The usage has no special reference to judicial matters; but so many offenders as ought about that time to be heard and dismissed, or executed, are so heard and dealt with.

Question LXIX.—Is the jail delivered at the *dásahra* by the *dit'ha*'s court, or by the council of *bhárádars*?

Answer.—When the *dásahra* approaches, the *dit'ha* takes to the *bhárádár sathá* the criminal calendar of those whose offences have been tried, and states the crime of each, the evidence, and the punishment he conceives applicable. The *bhárádárs*, according to their judgment on the *dit'há*'s report, set down the punishment to be

inflicted on each offender, and return the list to the *dit'há*, who makes it over to the *araz begí*, or sheriff, and he sees execution done accordingly, through the medium of the *mahá-náikias*.

Question LXX.—What is the prisoner's daily allowance?—and what is the system of prison discipline?

Answer.—Each prisoner receives daily a seer of parched rice and a few condiments. [Another respondent states, that prisoners of the common class get one and a half *annas* per diem; persons above that class receive, according to their condition, from four *annas* to one rupee per diem.]

Question LXXI.—What is the preventive establishment in cities?

Answer.—There is no civil establishment of watchmen, but the military patrol the streets throughout the night at intervals.

Question LXXII.—To whom are night-brawls, and riots, and disturbances, reported?

Answer.—The night-watch of the city belongs to the soldiery, who go their rounds at stated times. If they apprehend any persons in their rounds, they keep them till morning in the guard-room, and then deliver them to the *mahánias*, by whom they are produced in court, when their affairs are summarily heard, and they are released or committed to prison, as the case may be.

Question LXXIII.—What are the village establishments of the preventive and detective kind?

Answer.—In each village one *dwária*, four *pradháns*, four *náikias*, and from five to ten *mahánias*.

Question LXXIV.—In the villages of Nepál is there any establishment similar to the village economy of the plains? Any *bará alotaya*, or *bará balotaya*?

Answer.—No: there is neither *pattél*, nor *patwarí*, nor *mird'ha*, nor *garait*, nor blacksmith, nor carpenter, nor *chamár*, nor washerman, nor barber, nor potter, nor *kandú*, in any village of Nepál.

Question LXXV.—Is the managing *zemíndár* of each village, or are the principal landholders collectively, bound to government, in cases of theft, to produce the thief, or restore the stolen property?

Answer.—No: there is no such usage.

Question LXXVI.—Is the village *málguzár* usually a farmer of the revenues, or only a collector? the principal resident, ryot or a stranger? and how do these fiscal arrangements affect those for police purposes?

Answer.—The *dwária* and *pradháns* above mentioned collect the revenues, and the same persons superintend the police, keep the peace, and punish with small fines and whipping trifling breaches of

it. The *dwária* is chiefly an official person, and the representative of government or its assignee: the *pradháns* are the most substantial land-owners of the village, and chiefly represent the community. They act together for purposes of detection and apprehension; the four *pradháns* under the *dwária*.*

Question LXXVII.—How much of the law depends on custom, and how much on the *sástras*?

Answer.—Many of the decisions of the courts are founded on customary laws only; many also on written and sacred canons. [By another respondent: “There is no code of laws, no written body of public enactments. If a question turn upon the caste of a *Bráhmaṇ* or a *Rájpút*, then reference is made to the *gúrú* (*ráj gúrú*), who consults the *sástra*, and enjoins the ceremonies needful for the recovery of the caste or the punishment of him who has lost it. If a question before the courts affect a *Parbattia*, or *Newár*, or *Bhótia*, it is referred to the customs established in the time of *JÁYA T'HITI MÁL RÁJÁ*, for each separate tribe; *dhúngá-chúáyí* being performed as directed by those customs. Since the *Gorkhali* conquest of Nepál Proper, the ordeal by immersion in the Queen's Tank has become the prevalent mode of settling knotty points.”†]

Question LXXVIII.—In general, what sort of causes are governed by the *sástras*, and what by customary laws?

Answer.—Infringements of the law of caste in any and every way fall under the *sástra*; other matters are almost entirely governed by customary law (*dés-áchár*).

Question LXXIX.—Do the *Newárs* and *Parbattias* follow the same or different law *sástras*?

Answer.—The customs of the *Budd'ha* portion of the *Newárs* are peculiar to themselves.

Question LXXX.—With respect to inheritance, adoption, and

* Note from Mr. Hodgson's remarks on the great military road which traverses the valley of Nepál. “This state, instead of collecting its revenues, and paying its establishments out of them, prefers the method of assigning its revenual claims directly to its functionaries, and leaving them to collect the amount; while, as judicial follows revenual administration in Nepál, the government feels little concern about territorial divisions: in the whole country westward from *Ka'thmandu*, as far as the *Narayáni* river; and eastward as far as the *Dúd Kósi* river, there is no specific *arrondissement*, district, or *zilla*. These large tracts of country are assigned principally to the *Compú*, or army stationed in the capital; and their judicial administration is for the most part in the hands of deputies of the officers, supervised by certain migratory royal judges, called mountain-*bicháris*.”

† Dr. Buchanan Hamilton observes, that ordeals were seldom used until the *Gorkha* family seized the government; since which time they have become very frequent.—*Account of Nepál*, p. 103.

wills, do you follow the *Mitákshará*, the *Dáyabhága*, or any other *Sástra* of the plains ; or have you only a customary law in such matters ?

Answer.—We constantly refer to those books in the decision of such cases.

Question LXXXI.—How do sons divide among the *Khás* tribe ? Sons by wives and those by concubines ; also unmarried daughters ? What is the widow's share, if there be sons and daughters ? What if there be none ?

Answer.—Among the *Khás*, sons by concubines get a third of what constitutes the share of a son by a wife. [Another respondent says in addition : “ If a *Khás* has a son born in wedlock, that son is his heir ; if he has no such son, his brothers and his brother's male descendants are his heirs : his married daughters and their progeny never. If he has a virgin daughter, she is entitled to a marriage portion, and no more.”]

Question LXXXII.—Can the *Khás* adopt an heir not of their kindred, if they have near male relations ?

Answer.—No : they must choose for adoption the child of some one of their nearest relatives.

Question LXXXIII.—Are wills in force among the *Khás* ? and how much of ancestral and of acquired property can a *Khás* alienate by will from his sons or daughters ?

Answer.—If a *Khás* has a son, he cannot alienate a rupee from him by will, save only, and in moderation, to pious uses.

Question LXXXIV.—Do the *magars*, and *gúrúngs*, and other *Parbattias*, differ from the *Khás* in respect to inheritance, adoption, and wills ?

Answer.—In general, they agree closely.

Question LXXXV.—How is it with respect to the *Newárs*, *Sívamárgi*, and *Budd'ha-márgi*.

Answer.—The former section agree mostly with the *Parbattias* on all three heads ; the latter section have some rules of their own.

Question LXXXVI.—How is it with regard to the *Múrmí* tribe, and the *Kairánti* ?

Answer.—Answered above : in regard to inheritance, all tribes agree.

Question LXXXVII.—Are the customs of the several tribes above mentioned, in respect to inheritance, &c., reduced to writing, collected, and methodised ? If not, how can they be ascertained with sufficient ease in cases of dispute before the courts ?

Answer.—The customary law on those heads is reduced to writing,

and the book containing it is studied by the *bicháris*, and others whom it may concern. [Another respondent, on the other hand, says, with reference to the customary laws: "They are not reduced to writing; nor are the *dit'has* or *bicháris* regularly educated to the law. A *dit'ha* or *bichári* has nothing to do with the courts till he receives from the government the turban of investiture; but that is never conferred, save on persons conversant with the customs of the country, and the usages of its various tribes; and this general conversancy with such matters, aided by the opinions of elders in any particular cases of difficulty, is his sole stay on the judgment-seat, unless it is that the *ci-devant dit'ha* or *bichári*, when removed by rotation or otherwise, cannot retire until he has imparted to his successor a knowledge of the state of the court, and the general routine of procedures." A third reply is as follows: "When cases of dispute on these topics are brought into the court, the judge calls for the sentiments of a few of the most respectable elders of the tribe to which the litigants belong, and follows their statement of the custom of the tribe."]

Question LXXXVIII.—Are the *bicháris* regularly educated to the law?

Answer.—Those who understand *dharma* and *ádharma*, who are well educated and practised in law affairs, are alone made *bicháris*. [By another authority: "Those who are well educated, of high character, and practically acquainted with the law, are alone made *bicháris*. It is not indispensable that they should have read the law *Sástra*, though, if they have, so much the better."]

Question LXXXIX.—The *dit'ha* is not often a professed lawyer; yet, is he not president of the supreme court? How is this?

Answer.—Whether the *dit'ha* has read the *Nyáya Sástra* or not, he must understand *nyáya* (justice-law), and be a man of high respectability.

Question XC.—Are there separate *bicháris* for the investigation of the civil causes of *Newárs* and of *Parbattias*?

Answer.—There are not.

Question XCI.—In the *dit'ha's* court, if the *dit'ha* be the judge, the investigator, and decider, what is the function of the *bicháris*?

Answer.—The investigation is the joint work of the *dit'has* and the *bicháris*. [Another respondent says: "They both act together: the decree proceeds from the *dit'ha*."]

Question XCII.—In courts where no *dit'ha* presides, do the *bicháris* act in his stead?

Answer.—See the answer to *Question XXV*.

Question XCIII.—Among *Newárs* and *Parbattias*, may not the creditor seize and detain the debtor in his own house, and beat and misuse him also? and to what extent?

Answer.—The creditor may attach duns to the debtor, to follow and dun him wherever he goes. The creditor may also stop the debtor wherever he finds him; take him home, confine, beat, and abuse him; so that he does him no serious injury in health or limbs. [Another answer states, that the creditor may seize upon the debtor, confine him in his own house, place him under the spout that discharges the filthy wash of the house, and such like; but he has no further power over him.]

Question XCIV.—Is sitting *dharna* in use in *Nepál*?

Answer.—It is.

Question XCV.—Give a contrasted catalogue of the principal crimes and their punishments.

Answer.—Destruction of human life, with or without malice, and in whatever way, must be atoned for by loss of life. Killing a cow is another capital crime. Incest is a third. Deflowering a female of the sacred tribe subjects a man of a lower caste to capital punishment, and the confiscation of all his property. Robbery is a capital crime. Burglary is punished by cutting off the burglar's hands. [The subjoined scale is furnished by another respondent:

Killing in an affray.—The principal is hanged; the accessories before the fact severely fined.

Killing by some accident.—Long imprisonment and fining, besides undergoing *práyaschitta*.*

Theft and petty burglary.—For the first offence, one hand is cut off; for the second, the other; the third is capital.

Petty thefts.—Whipping, fining, and imprisonment for short periods.

Treason, and petty treason.—Death and confiscation: women and *Bráhmans* are never done to death, but degraded in every possible way, and then expelled the country.]

Question XCVI.—If a *Newár* wife commit adultery, does she forfeit her *srid'hán*† to her husband, or not? and how is it if she seek a divorce from him from mere caprice? If, on the other hand, he divorces her from a similar motive, what follows as to the *srid'hán*?

Answer.—If a *Newár* husband divorce himself from his wife, she carries away her *srid'hán* with her: if a *Newár* wife divorce herself, she may then also carry off with her her own property or portion. Adultery the *Newárs* heed not.

* Vide answer to *Question XXX*.

† *Srid'hán*, dowry.

Question XCVII.—Among the *Parbattia* tribes, when the injured husband discovers or suspects the fact, must he inform the courts or the *sirkár* before or afterwards? and must he prove the adultery in court subsequently? What, if he then fails in the proof?

Answer.—When a *Parbattia* has satisfied himself of the adultery, and the identity of the male adulterer, he may kill him before giving any information to the court or to the *sirkár*; he must afterwards prove the adultery, and if he fails in the proof he will be hanged.

Question XCVIII.—Are such cases investigated in the courts of law, or in the *Bhárádár Sabhá*?

Answer.—The investigation is conducted in the *dit'ha's* court; but when completed, the *dit'ha* refers it to the *Bhárádár Sabhá* for instructions, or a final decree.*

NOTE.—The paper “On Crimes and Punishments,” drawn up by Mr. B. H. HODGSON, and referred to in the introduction to the preceding article, is intended for insertion in the next Number.—ED.

* One of the respondents—the person referred to by Mr. HODGSON in his Memoir on the Law of Adultery in Nepál, p. 48 of this volume—voluntarily appended some remarks of his own to these queries, which will be found in substance in the same passage.—ED.

ART. XXII.—*Some Account of the P'hansigárs, or Gang-robbers, and of the Shúdgarsheids, or Tribe of Jugglers, by JAMES ARTHUR ROBERT STEVENSON, Esq., of the Madras Civil Service.*—(Communicated by the Bombay Branch Royal Asiatic Society.)

Read 1st of February, 1834.

THE *P'hansigárs** are a tribe of, perhaps, the most deliberate and decided villains that stain the face of the earth. I hardly know whether they should be called a tribe, for they have no distinct religion or prejudices: they admit into their fraternity persons of all castes and persuasions; and the gangs which are found in different parts of the country appear to have no general knowledge of, or connexion with, each other, further than the diabolical compact existing among a few of the members who may at any period have acted in concert in their trade of villany. The following few particulars I gathered from the examination of part of a large gang which inhabited a village on the western frontier of the NIZÁMS country, not very far from Bijápúr.

The number of males in this troop amounted to about sixty, almost all of whom had families and houses in Dúdgí, which they considered as their head-quarters. They were subject to two *náiks*, or chiefs, who planned their expeditions, and regulated the division of booty, being themselves entitled to a double share: they were also responsible to the *paitél*, or head of the village, for the payment of a regular tribute, the price of his protection and silence. The greatest proportion of this gang were Muhammedans; but there were among them Rájapúts, and other castes. Their ostensible employment was agriculture and daily labour; but their only actual means of subsistence was the plunder obtained by the murder of their fellow-creatures. When their means of debauchery and indulgence became limited by the expenditure and waste of their ill-gotten wealth, fresh expeditions were ordered, and parties sent to make circuits in different directions, all the plunder being brought to their head-quarters to be shared. They were sworn to a fair division, to secrecy, and to inviolable fidelity to each other. Their standing rules were never to rob without first depriving their victim of life, never to attack by open force, and never to leave the smallest traces of their crimes; the bodies of the murdered being entirely defaced or deeply buried, and the property sent to a distant market. As all their murders are perpetrated by means of strangulation, no marks of blood are left on the spot; and

* From the Hindústání word *P'hánsí*, a noose.

so well have they generally kept their resolves and contrived their crimes, and so faithful have they generally proved to each other, that there are but few instances of *P'hansigárs* being convicted in a court of justice, although they have been repeatedly apprehended. A departure from their rules (the commission of a daring robbery which was quite out of their line) led to the seizure of the gang to which I have alluded.

Their methods of proceeding in their own horrid trade are various ; but the chief object in view is to lull their victim into a sense of security before they proceed to deprive him of life, which is, as before remarked, always effected by strangulation. When a favourable opportunity presents itself, one of the party throws a noose, which is made with a tightly twisted handkerchief,* round the destined sufferer's neck ; an accomplice immediately strikes the person on the inside of his knees, so as to knock him off his legs, and thus throw the whole weight of his body on the noose ; and a very few seconds puts an end to the unfortunate man's struggles. The plan generally adopted by the *P'hansigárs* is to pretend to travellers, or to Company's sipalis proceeding to their homes on leave of absence, to have met them by chance, and to agree to pursue their journey together. They likewise fall into conversation with travellers whom they may meet on the road, or in the choultries and halting-places, and frequently share their provisions with them, proposing, at last, that, as they are all travelling the same road, they should, for the sake of companionship and mutual security, travel together. The first favourable opportunity that offers itself on the road is seized to murder the deluded traveller ; but so cautious and wary is the *P'hansigár*, that he will often accompany his victim several days' march before he can find a place and an opportunity sufficiently safe for his purpose.

Another mode of luring the traveller to his destruction is by the assistance of a woman. They select a pretty-looking girl of their tribe, and place her near some retired road, where she watches until she observes an object of prey fit for her purpose. She has a pitiful story ready to explain the cause of her having been left thus alone in the jungles, and seldom fails to interest the unfortunate listener, who almost always falls into the snare that is laid for him. The girl sometimes excites his passions, and having seduced him into a favourable spot, herself fastens the fatal noose, her companions being always near enough to afford timely aid. The traveller, if mounted, will perhaps

* This cloth, or handkerchief, is stated to be always of a white or a yellow colour, those being the favourite colours of their tutelary deity, *MARIATTA*, the goddess of small-pox in Malabar.

offer to take the girl up on his horse, to assist her in overtaking the party she says she has lost ; but before he has advanced many paces, the murderess casts the snare round his neck, and, throwing herself from the horse, drags her protector to the ground, where he is speedily despatched by the ever-ready accomplices.*

One of the *P'hansigárs* to whom I have alluded in the commencement of this paper turned king's evidence, and was very particular in his details. He said, that during their last tour of a fortnight they had murdered sixteen individuals ; and he also mentioned a circumstance which will tend to shew the barbarity with which they carry on their terrible system. The party of *P'hansigárs* had retired to rest in a pagoda, in which a *Laskar*† had also taken up his quarters for the night, during the course of which he was murdered. The assassins dug a hole in the *sanctum* of the pagoda, in which to bury the corpse, but they found that it was too small to admit the body ; they consequently dismembered it, and then succeeded in thrusting the mangled pieces into the hole.

The booty for which these horrid murders are committed is often so trifling—sometimes not exceeding one rupee, or the clothes on the person's body—that it appears as if the *P'hansigárs* found a delight and a pastime in such deeds of blood. This seems more probable, as I found from their cant phrases (of which I collected a few examples, since lost), that they had ludicrous names for the convulsive struggles of their expiring victims, as well as for murder, the noose, and the different acts attending their diabolical trade. An old woman, one of the tribe, repeated them to me with a great deal of glee. She, as well as most of the other females, made no secret of their vocation, and appeared to think that there was nothing wrong in it. When asked of what caste they were ? they answered *P'hansigárs*. How do you get your livelihood ? By *p'hansigáring*. Are you not ashamed of your way of life ? have you never followed any other trade ? No, this is the same trade that our fathers followed ; if we don't *p'hansigár*, how are we to live ?

I fear that many gangs of these miscreants still exist ; they have been for the most part hunted out of the British territory, but they are said to carry on an uninterrupted career in the *Nizám's* country, and in other independent provinces. The forms of law have allowed many to escape, or have obliged the magistrates to let loose on their

* Females, and persons of some particular castes and occupations, are considered by the *P'hansigárs* as exempted from their attacks, being, as they imagine, in some way connected with their goddess.

† A camp servant, whose general business is to attend to the pitching of tents, &c.

fellow-creatures beings who are a disgrace to the lowest order of the human race—in fact, they are a race of vampires undeserving of the name of man.*

The *Shúdgarshid* is a tribe of jugglers and fortune-tellers, who wander about the Dekkan, and, probably, other parts of the country, where, however, they are not known by this name, but generally, I believe, by that of *Gárodí* (juggler), which is the denomination of the caste in the *Vijnáneswára Sástra*. The *Karnataka* term of *Shúdgarshid* is derived from *Shúdgar* (a burning or burial-ground) and *shid* (proficient, ready) it being their habit to prowl about these places to collect certain pieces of human bone, with which they are supposed to work charms and incantations. The tribe is looked upon with much awe and detestation, and the fear of exciting the wrath of any of its members, generally secures a ready compliance with their demands for charity. On this, however, they do not place their only reliance, they are notorious for kidnapping children, and also for an abominable traffic, consisting in the sale of sinews extracted from the breasts, the wrists, and the ankles of females; these are supposed to be preservative charms from all evil: but, in order that they may possess this virtue to the full extent, they must be taken from the person of a woman who has been very lately delivered. An instance of this practice occurred at *Shólapúr* a few years ago;—a rich merchant named DÉVELÁT had a married daughter (LAKSHMI) who resided in his house, and who had been confined of her first child about ten days, when she was suddenly missed. The infant was found in its cradle, but no search was successful in discovering the unfortunate mother. It was at last remembered by some member of the family, that on the morning of the day on which the girl was missed a female *Shúdgarshid* had been at the house, and had told the fortunes of several of the inmates. Knowing the habits of these people, apprehensions and anxiety regarding the fate of the lost LAKSHMI were excited to their height, as it was deemed beyond doubt that she had been enticed away, and had fallen a victim to the *Shúdgarshid*, who was immediately seized; but nothing could be learnt from her, for she denied ever having seen the girl. In the course, however, of the inquiries and cross-questioning of the friends—probably not conducted in the mildest manner—some words dropped from the juggler

* In the *Asiatic Researches*, vol. xiii. p. 250, will be found an ample and detailed account of the *P'hansigárs*, *T'hegs*, *Bádheks*, &c. all different classes of gang robbers in India, furnished by Dr. Sherwood, Mr. J. Shakespear, &c. The former gentleman gives several specimens of the cant phrases of the *P'hansigárs*; a sort of language termed by them *Phraseri-ki-bát*, “the language of despatch.”

regarding a neighbouring tank. This induced the parties to proceed there and to examine its waters, in which the body of the unfortunate girl was quickly found; the sinews from the breast, ankles, and wrists, had been extracted, but no further marks of violence were visible. The event was now made known to the civil authorities, but the *Shúdgárshid* continued firm in her denial of all knowledge of the affair, nor was any other information regarding the fate of the unhappy LAKSHMI ever obtained. The caste of *Shúdgárshid* is said to have sprung from the union of a woman of the *Pátráwat* (stone-cutter) tribe, and of a *Kúlu* or *Kabír* (boat-man). *Kabír Rishi*, the author or compiler of one of the *Védas*, taught the art of magic to some of the first of this race, who have now lost the greater part of their original skill. The deity which they conceive chiefly entitled to their worship is the goddess CHOWDI, whose principal shrine is in Malabar, where, I understand, the caste is most numerous. North of the *Krishna* they worship KÁMAKSHIKA, a goddess whose chief pagoda is in Kandahár.

The descendants of a *Mahá purushá* named MALSIDÁYA, a *Jangam* of *Parvati Malkárgin* on the *Krishna*, are still looked upon by the *Shúdgárshids* as their *gúrús*. It is related that two *Shids*, LING SHID and MUSEM SHID used to sit in the burial-grounds at Delhi up to their necks in the earth; and that at night, by the power of their incantations, they caused the dead to rise and to wander as evil spirits through the city. The *Mahá purushá*, MALSIDÁYA, famed for the strict observance of all his religious and moral duties, and for the severity of his penances, visited Delhi, and by the divine aid accorded to him in reward of his piety, counteracted the deeds of the *Shúdgárshids*, and finally cast out the evil spirits. The *Shids* fell at his feet, acknowledged his superior power, and bound themselves and their posterity to consider and to obey him and his descendants as their *gúrús*. Up to this day, the *Shúdgárshids* are said, once a-year, to visit the descendants of MALSIDÁYA at their *Matts* in *Parvati Malkárgin*, to make their offerings to the *Jangams*, and to receive from them the small bags in which they carry their charms. There is also in *Miritch*, in the southern Mahratta country, a shrine much visited by the *Shúdgárshids*. It is the tomb of a Muhammedan saint called SHEINNA MIR VAIGAMBAR, who, tradition says, was endowed with supernatural powers to enable him to overcome a washerman named GANGA DIÚBÍ, who was deeply skilled in the art of magic, and exerted it to oppress and torment the *Shúdgárshids* and all the minor professors of the art.

(Signed)

J. A. R. STEVENSON.

ART. XXIII.—*On Female Infanticide in Cutch, by Lieutenant ALEXANDER BURNES, F.R.S.*

[SINCE the sheet containing the former paper on this subject, by Lieutenant Burnes, was printed off, the Society has been favoured, by that gentleman, with a copy of his letter to Lieutenant-Colonel Pottinger, detailing the substance of a conversation which took place between himself and some of the *Jhárejá* chieftains, shortly after the delivery of letters from the Bombay government to the RAO of Cutch, deprecating the continuance of the practice of female infanticide in his dominions. This document is curious as explaining the sentiments of these individuals in regard to this practice, almost in their own words, and will tend to the completion of the evidence in our possession as to the existence of this inhuman custom.]

Extract of a letter from Lieutenant A. BURNES, Assistant Political Resident in Cutch, to Lieutenant-Colonel POTTINGER, Resident.
Dated 27th December, 1830.

SIR,

1. Agreeably to the instructions conveyed by you, I have delivered the two letters from the government of Bombay to his highness the RAO of Cutch. I took occasion to explain to his highness, in the most forcible manner, the deep anxiety of government for the total abolition of female infanticide, which, as he would observe in the letters now delivered, was viewed with horror by all civilised nations.

2. A few days after this occurrence, I received an intimation from the *Jhárejá* chiefs at *Bhúj* that they wished to wait upon me. I immediately invited them to my house, and found that their object was to converse with me on the subject of infanticide, towards the suppression of which the late letters of government appeared to attach more than usual importance. The names of these chiefs were, *Jhárejá* BHÓJRÁJÍ LAIDA, *Jhárejá* DOSSÁJÍ of *Kótrí*, *Jhárejá* JAIMALJÍ of *Nougurcha*, *Jhárejá* PRAGJÍ of *Motara*, *Jhárejá* MÁNSINGJÍ BHÍMÁNÍ of *Kerúie*, *Jhárejá* NARRAYANJÍ of *Mhow*, *Jhárejá* DIPSINGJÍ of *Púnrí*.

3. The remarks of these men I may briefly sketch as follows: they commenced by expressing solicitude that in the short space of a month, and since you left *Bhúj*, I should have made them acquainted with no less than two communications from government on female infanti-

cide, when in so many years' connexion with the country there had been no such deep anxiety evinced, and that the governor (Sir JOHN MALCOLM) had been also extremely urgent on this subject when on his late visit to Cutch ;—that it was most difficult for them to support their character (*láj*) as Rájapúts and to fulfil their engagements towards us, for how could they affiance their daughters to persons in lower ranks of life than themselves, who, from poverty, walked from village to village ?—that the British government was always liberal towards its allies, and that in this instance they hoped for its consideration and assistance in framing some plan (*sunnad*) which should be binding on all parties in affiancing their daughters, both in Cutch and *Kattyawar* ;—that it was true that the custom was greatly at variance with our received opinions, but that it had long existed in Cutch, and, from splitting the lands into fewer *appanages*, preserved the greatness of the *Jhárejá* name ;—that the chiefs of Rájputana had been proud in former years to marry a *Jhárejá* lady ; and that though there had not been much intercourse of late, a deviation from received customs would unquestionably injure the tribe in their eyes—indeed, that the *Hotí*, a tribe of *Jhárejás*, had already sunk from the rank which they formerly held by some deviations from rule. To all this they added, that the consideration of government was indeed necessary in this case ; for if the custom did continue among the few, the many were not to be blamed ; and that they were too well aware of the responsibility they had incurred in forming the treaty with the British government, which placed them in jeopardy, not to feel intense anxiety about the ultimate intentions in view by such repeated mention of infanticide ; and, further, they could only hope, that whatever steps were taken, *their* good name (*láj*) would form an object of solicitude with the honourable the Governor in Council, equal with the desire to abolish female infanticide.

4. I was deeply interested to hear from their own mouths the arguments in support of the peculiar and odious practice, and I, with much earnestness, and to the best of my power, laid open the sentiments which actuated the British government. The reasons, said I, which have been now urged are doubtless weighty, but humanity was superior to them all ; that they were indeed mistaken if they imagined the government to have been supine during its connexion with Cutch : female infanticide had ever been viewed by it with horror, and it was solely on account of the delicacy of the subject, and a regard for their (*láj*) good name, that it was not oftener brought forward ; that much reliance, and hopeless reliance too, had been placed on time and the change of circumstances in this principality from a turbulent to a tranquil state. The present,

I continued, was viewed as a most favourable period to urge the subject, *and that too, resolutely*, when a prince of bright hopes and great promise, with an acuteness of understanding beyond his years, was coming to his majority, and shortly to assume the government, an opportunity which had not been lost sight of, and which, from the interest shewn by the RAO in the objects of government, was likely to be indeed valuable. The arguments which I had now heard, I told them, were not unknown to my superiors, as it was a rule of the government which I served to make itself acquainted with customs and prejudices; but they also must be *well* aware that the custom of female infanticide was of no great antiquity after all, and grounded on no religious motive; and that I had heard the *Soda* and *Chuwan Rájpúts* of *Parkur*, and the *Nuejur*, when on my journey to Marwár last year, rejoice that it was likely to be abolished, as they would now find high-caste wives: further, that it was imperative on them to consider a sacred treaty which was so generous, that it identified the interests of some hundred chieftains with the British government purely from motives of humanity. I explained to these men the case of the slave-trade, and the horror which it had excited in Europe; and begged that they would understand the force of the same motives in our desire to abolish infanticide, which was odious all over the earth, and so unnatural that it was a constant theme of wonder in our conversation. I took the opportunity to mention to these seven chiefs (all of whom, by the by, were married men without a single daughter), that I had it on undoubted information, which I had myself collected, that in fifty-six villages the proportion of male to female *Jhárejás* children was nearly six to one, and that this was well known to government, which had, certainly, for a time, been betrayed into the fond hope that the custom was at an end, an error which the *Jhárejás* themselves had given rise to from repeated asseverations that it would cease.

5.—Much more conversation took place in this interview, which lasted about two hours, but I think that I have now given the substance and spirit of it all. I told the *Jhárejás* that I would report particularly what had passed; and whatever might be their fears about the hidden intentions of government, I could assure them that if they performed their part, you would never forget their “good name,”—and the interview terminated.

6.—The minister LUCKMIDASS stayed with me after the chiefs had gone, and repeated all the arguments which I have above stated. You are aware of his great influence among the *Jhárejás*, and I was glad to hear him condemn, in the most unmeasured terms, the practice of infanticide. He said that the abominable vices which degraded

the *Jhárejás* of Cutch, were doubtless a judgment of heaven for this unnatural practice; he rejoiced, as a *Bráhma*n, he said, at having been the means of saving the children that now existed, and expressed great readiness to aid still further in these philanthropic measures. I think it creditable to him to mention, that within these three months the minister has saved, by his own positive orders, two *Rájpút* children in the town of *Bhúj*, who are now alive. I had great difficulty, however, in persuading him that the sole and only aim of the late letters was to extinguish infanticide. The cause of this anxiety, on his part and that of the *Jhárejás*, is too obvious, as they are well aware that our government can quash a treaty when its stipulations (and the only ones asked on its part), have been infringed by the continuation of infanticide.

I have the honour to be, Sir,

Your most obedient humble servant,

(Signed) ALEX. BURNES.

Assist. to the Resident in Cutch.

ART. XXIV.—*Notice of the Port of Redout-Kali, and Statement of the Nature and Value of the Exports from Russia to Asia in the year 1827.*

[THE increasing interest connected with the progress of commerce in central Asia, and the scarcity of authentic information illustrative of that subject, renders it probable that the subjoined documents may not be devoid of use with reference to any future researches of the same nature, and it has, therefore, been deemed advisable to place them on record in the pages of this Journal.]—ED.

I. PORT OF REDOUT-KALI.

The port of *Redout-Kali*, situated to the southward of *Anapa*, on the coast of the Black Sea, was declared, in 1819 or 1820, a free port for the term of ten years; and many French and English vessels availed themselves of this privilege, especially in 1823, 1824, and 1825; the duties payable on the cargoes being only five per cent *ad valorem*. The increase in the commerce of this port amounted in 1825 and 1826 from 1,500,000 to 2,000,000 paper roubles;* and, in the course of time, from its favourable position, it will doubtless become of the greatest importance for the commerce of the Levant.

Statement of Exports from RUSSIA to ASIA in 1827.

ARTICLES.	Caspian Sea.	From the Caspian Sea to Senupolatinsk.	By Kiachta.	In Georgia.	Total.
	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.
Wheat .....	.....	8,900	36,500	.....	45,400
Barley .....	.....	1,300	200	.....	1,500
Peas .....	.....	.....	4,100	.....	4,100
Flour .....	.....	382,000	17,800	.....	399,800
Other grains .....	.....	65,000	2,000	.....	67,000
Brandy (from corn)	8,000	20,000	.....	.....	28,000
Wines	11,000	11,000	.....	.....	22,000
Groceries	4,000	43,000	.....	.....	47,000
Salt .....	.....	121,000	.....	.....	121,000
<i>Carried forward,</i>	23,000	652,200	60,600	.....	735,800

* The paper rouble here spoken of is calculated at from 10*d.* to 11*d.* sterling.

ARTICLES.	Caspian Sea.	From the Caspian Sea to Senupolatsinsk.	By Kiachta.	In Georgia.	Total.
	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.
<i>Brought forward,</i>	23,000	652,200	60,600	.....	735,800
Butter .....	.....	.....	16,500	.....	16,500
Sugar (loaf or moist)	78,000	105,000	.....	9,400	192,400
Tea	52,000	77,000	.....	20,000	149,000
Tobacco	2,000	25,000	.....	2,000	29,000
Articles of materia } medica	4,000	4,000	9,000	.....	17,000
Provisions (various)	2,600	1,600	8,600	1,500	14,300
Flax	2,700	.....	.....	.....	2,700
Hardware	283,000	14,900	.....	.....	297,900
Copper	114,000	53,600	.....	1,600	169,200
Iron of all sorts ...	300,000	163,000	4,500	.....	467,500
Gold thread .....	.....	23,400	.....	.....	23,400
Isinglass	9,900	.....	.....	.....	9,900
Hides	172,000	730,000	374,000	500	1,276,500
Dressed leather . .	53,000	437,000	569,000	4,200	1,063,200
Rough ditto	18,600	24,100	31,700	.....	74,400
Colours	621,000	423,000	.....	56,600	1,100,600
Wax	11,900	24,000	.....	.....	35,900
Cotton thread	29,000	3,200	.....	1,200	33,400
Silk	273,000	14,400	.....	7,800	295,200
Woollen goods ....	.....	12,700	.....	10,400	23,100
Feathers	6,500	.....	.....	3,200	9,700
Horns and hoofs...	.....	.....	25,500	.....	25,500
Manufactured } cloths .....	.....	21,600	229,900	.....	251,500
Cloths, various	71,000	35,000	.....	68,000	174,000
Cotton goods	440,000	1,441,000	11,900	976,000	2,868,900
Silks	76,000	209,000	.....	11,000	296,000
Woollen stuffs	23,000	33,000	.....	8,600	64,600
Russian cloths	180,000	349,000	367,000	10,000	906,000
Polish cloths (in } transit) .....	.....	.....	824,000	.....	824,000
Foreign cloths (do.)	.....	.....	29,900	.....	29,900
Writing-paper.....	75,900	29,187	2,500	10,000	117,587
Candles	7,400	700	.....	.....	8,100
Soap	1,400	700	2,940	.....	5,040
Morocco leather, &c.	.....	2,200	.....	1,900	4,100
<i>Carried forward,</i>	2,930,900	4,909,487	2,567,540	1,203,900	11,611,827

ARTICLES.	Caspian Sea.	From the Caspian Sea to Senupolatinsk.	By Kiachta.	In Georgia.	Total.
	Roubles.	Roubles.	Roubles.	Roubles.	Roubles.
<i>Brought forward,</i>	2,930,900	4,909,487	2,567,540	1,203,900	11,611,827
Manufactured me- tals	236,000	296,000	48,000	65,000	645,000
Pottery	38,000	16,000	.....	1,500	55,500
Boxes and Cases of all kinds	62,800	414,000	.....	1,800	478,600
Mirrors of all kinds	9,000	15,000	65,000	.....	89,000
Instruments of all kinds	1,900	395	.....	.....	2,295
Other manufac- tured articles }...	10,000	8,600	.....	2,300	20,900
Oxen and cows ....	... ..	29,300	.....	.....	29,300
Hogs, &c. ....	.....	1,100	12,400	.....	13,500
Various other ani- mals .....	.....	23,000	14,100	.....	37,100
Horses .....	.....	118,000	28,500	.....	146,500
Camels .....	.....	4,500	4,400	.....	8,900
Peltry	79,400	123,000	3,667,000	20,500	3,889,900
Ditto in transit ...	.....	.....	160,000	.....	160,000
Pearls .....	.....	2,100	.....	.....	2,100
Corals .....	.....	33,600	.....	.....	33,600
Ditto in transit ...	.....	.....	165,000	.....	165,000
Glassware	721	13,900	.....	.....	14,621
Miscellaneous .....	.....	32,000	1,200	1,900	35,100
<i>Total Roubles...</i>	3,368,721	6,039,982	6,733,140	1,296,900	17,438,743

ART. XXV.—*Remarks on the Revenue System and Landed Tenures of the Provinces under the Presidency of Fort St. George, by the late RÁMASWAMI NAIDU.—Communicated by JOHN HODGSON, Esq. M.R.A.S.*

[No questions of greater practical importance, perhaps, have ever occupied the attention of the British government in India, than those of the allodial rights of the inhabitants, and the amount and species of revenue which it might be justified in claiming from them. There are certainly none, among the vast number of peculiar and delicate cases connected with the government of our possessions in that country, which have elicited so much conflicting opinion, which have been more ably argued by men of the highest talent and information, or which have appeared more difficult of solution.

At the particular period when the subject was unavoidably pressed on the attention of those at the head of affairs; in other words, when it became necessary not only to define the rights of the proprietors of the soil, but also to determine what persons should be recognised in that character; and not only to specify the amount which each district should contribute to the public exigency, but also to lay down the principle on which such assessment was founded, the difficulties which opposed themselves, at almost every step, to a satisfactory adjustment of these particulars, were chiefly attributed to a deficiency of accurate and authentic information regarding the tenures of land as they existed under the native governments of the country. After a lapse of forty years, however,—during which many intelligent and well-qualified officers in the service of the East India Company have exerted themselves zealously and laboriously in the investigation of these questions in all their bearings, and have embodied the results of their inquiries in documents which, for extent and value, have probably no parallels in the records of political and statistical science,—such reasons can hardly be considered applicable; and the difficulty probably lies not so much in the absence of additional evidence, as in the disinclination to examine with patience and care that which is in our possession; for it has been well remarked by the able author of a work on this very subject, that “information regarding India is, of all topics, the most nauseating in English society; the scene is too remote to excite interest, and ignorance renders the subject unpalatable.” *

* On the Land Tax of India, &c. by Lieut.-Col. John Briggs, M.R.A.S. 8vo. London, 1830. See p. 456.

The arrangements recently made by the legislature of this country for the future administration of the British territories in India, have, however, it may be supposed, drawn the attention of the public, in a greater degree than usual, to the state and prospects of that country and its inhabitants; and it is presumed, that a production which will at once afford an idea of the mental capacity and intellectual acquirements of our native fellow-subjects in the East, and at the same time furnish some curious illustrations of the system of government existing under the Hindú princes of the south of India, cannot be unacceptable to the readers of this Journal.

The article to which these remarks are introductory, was presented to the Royal Asiatic Society by one of its members, John Hodgson, Esq., a gentleman formerly filling a high station in the civil service of the Hon. East India Company on the establishment of Fort St. George; and is thus spoken of in the publication to which we have already referred: "A manuscript memoir on the Madras revenue system, written by the late Rámaswami Naidu, formerly a public officer of the government, who, at the time of drawing up the memoir, had retired from public life, and was residing in a village, the revenue of which had been assigned to him for his long and faithful services in the revenue department.

"The document is written in English, and is in the original shape given to it by the author. It contains three remarkable features: the first is the refutation of the doctrine of the sovereign's proprietary right in the soil, which he has handled in a very able manner; the second is a recommendation that the whole of the waste lands should be given up to villages *gratis*, as the only alternative left of restoring the value of the lands now occupied; and the third contains his observations on our revenue system. The latter is valuable, as containing the view this intelligent native takes of our system of management in India."*

RÁMASWAMI has divided his essay into three parts; and it is of the first of these only that we propose giving an abstract on the present occasion, reserving the remainder for future opportunities. It is chiefly devoted to an account of the history and local administration of the province of Tondamandalam, a tract of country in the southern peninsula of India, extending from Nellore on the north, to Trichinopoly south, including all the territory lying below the table-land of Mysore, and formerly subjected to the domination of the sovereigns of the *Chola* and *Pándya* dynasties. These ancient regal governments,

* On the Land Tax of India, by Col. Briggs, p. 467.

however, had been long overthrown when we became acquainted with India, and their territories subdivided among numerous minor princes, each claiming independence within his particular limits. —ED.]

PART I.

It is true, as Europeans believe, that we Indians do not possess any recorded histories of our ancient civil and political matters, all that we have being religious tracts mixed with political institutions; and, what must, indeed, be matter of curiosity to the European world, our books treat only upon *facts* that occurred many thousand years before the commencement of the Christian system of Chronology, which makes the world but little more than five thousand years old. The Indian kings reigned over *Bháratá-Várshám*, commonly called *Hindústán*, unmolested, until that unhappy invasion of SIKANDAR SHÁH,* which opened the way to the barbarous Muhammedans who soon afterwards subdued the country: they not only totally defeated the kings,† and plundered them of their riches, but destroyed the temples, insulted the sacred images, massacred men, women, and children,‡ and sacked the property of individuals; and also forcibly converted them to Islamism for a series of years—an event needless for me here to detail, both ABUL FAZL and FERISHTAH having treated at large on the subject.

There can be no doubt, however, that our earliest histories of civil and political transactions, which ought to have remained in the repositories of the ancient kings, may have been either destroyed § or lost during the bloody wars of the Muhammedans; since which no one appears to have attempted to continue them, because none, perhaps, liked to treat upon the fall of his own government. But ABUL FAZL and FERISHTA, elated with the success of their arms, which were every day prospering, were ambitious of having the history of their conquests transmitted to posterity; and so were the Europeans, perhaps for the same reason.

But we need not lament the want of historical records to trace the subject of this memoir; for the very practice that prevails throughout Hindústán to this day is enough to convince us that the cultivators always possessed the proprietary right in the soil, and paid the tribute to the sovereign in kind.

I shall, therefore, now relate the history of this part of India called

* Alexander the Great.

† Dow's Hindústán, vol. i. p. 166; Hamilton's Gazetteer, p. 150.

‡ Ferishtah's History of Dekkan, vol. i. p. 28.

§ Hamilton's Gazetteer, p. 33.

Tondaimandalam * or Tondamandalam, in which the metropolis of the British government was established in the early part of the seventeenth century,† and in which the Honourable Company's agents have since brought the management of its political affairs to such a state of perfection as to excite the envy of all foreign governments.

The boundaries of *Tondaimandalam* are thus defined: from the sea on the east to *Nandidrúga* on the west; and from the *Pennár* river on the south to *Tripati* or *Kallestry* on the north. This tract of land is also called *Tonda-mandalam*, as a prince of that name formerly reigned over it.

Ancient history informs us that this kingdom was conquered by ADANDA CHAKRAVARTI, who was also called TONDA, a son of Kula-tunga Chola, one of the kings of Chola-dés,‡ and that it thence took its name of Tondamandalam.

ADANDA CHAKRAVARTI, to celebrate his victory, built a temple in honour of his god, and a mandapa or portico, in which were placed two pillars which he had brought from one of the fortresses of the Kurumbars || to commemorate this event, and which pillars are still to be seen.

ADANDA CHAKRAVARTI calling his newly conquered country after his own name, *i. e.* *Tondamandalam*, sent the news of his victory to his father, requesting of him to send inhabitants from *Cholamandalam* to re-people his country; accordingly, forty-eight thousand Velálars, or cultivators of the Velála tribe, were sent, and ADANDA CHAKRAVARTI pointed out to them lands for cultivation, with an assurance of investing them with the *káni-átchi* of such part of the land as they would undertake to clear, under a conviction that they would not continue firmly attached to their farms, unless by fixing them with the *irons of káni-átchi*; ¶ an expedient most effectually employed to incite people to industry and to promote agriculture.

He accordingly divided the whole country of *Tondamandalam* into seventy-nine *nádus*, or districts, allotting from one to six of them

* Tondai, the name of a shrub, with which this part of India abounds. Mandalam, a province or country.—ED.

† The ancestors of the author of this memoir at this time greatly contributed to the establishment of their factory.

‡ That part of the Karnatik now included in the Collectorates of Tanjore, Trichinopoly, Arcot, and Koimbatúr.—ED.

§ Other accounts make it more extensive than is here mentioned.—ED.

|| The original inhabitants of the country.—ED.

¶ *Káni-átchi*, from the tamil, *káni*, property, and *átchi*, dominion, power.—ED.

to each *kóttam* or province, and erecting one thousand nine hundred *nattams* or villages.*

Thus did ADANDA CHAKRAVARTI confer the *káni-átchi* on the above forty-eight thousand *Velálars*; fixing the boundaries by monumental stones, with an inscription of the sun, moon, and *súla*, the trident of the SIVA; the two former to denote that they are to enjoy the *káni-átchi* in question from generation to generation, so long as those two luminaries should endure, and the latter as a symbol of God to preserve their rights sacred.

This right ADANDA CHAKRAVARTI has also allowed to be valid in the act of mortgage, transfer, sale, or gift among themselves, as well as *Ashtabhóga Swámyáms*; i. e. eight species of right or ownership in the soil, which we see to this day inserted in the conditions both of the grants of the RÁYALU† and in the bills of sale passed amongst the cultivators, which state as follows.

“ You are to enjoy the above premises entitling to the *Ashtabhóga Swámyáms*; viz.

1. *Nid’hi*—mines of gold, &c.
2. *Nikshépa*—treasures hidden.
3. *Páshána*—stones, minerals.
4. *Sidd’ha*—the land itself.
5. *Sád’hya*—all the produce thereof.
6. *Jalam*—water, rivers, tanks, &c.
7. *Akshinya*—all privileges actually enjoyed.
8. *Agámi*—all privileges that may be conferred.

Which you are to enjoy for generations as long as the sun and moon may last.”

He further gave them the following privileges, in order to encourage them and their posterity in the cultivation of the soil, and to distinguish them from other cultivators called *Pashangúdi*,‡ whom he had established to the number of twelve thousand.

In dividing the land in the first instance he prescribed a *Terabadi Dittam*, which is a statement of total measurement of land, such as is occupied by towns or villages, tanks, *mányams*,§ and *várapet* ||

* Or townships. Nattam, in a strict sense, means the ground on which the village stands; and this with reference to the Súdras, or common people, only. That occupied by Bráhmans is called Agradharam.—ED.

† The kings of the Vijayanaga empire were thus called. They subsequently conquered the whole of the Karnatik, and governed it up to the time of the Muhammedan invasion.—ED.

‡ Temporary shareholders.

§ Lands not paying revenue—rent free.

|| Lands paying rent in kind.

lands, &c. He allowed a place for erecting temples to VISHNU and SIVA, for the houses of the Bráhmans of the temple and *panchànga Bráhmans*, and after that for *Káni-átchikarars*, granting them heri-
 tage in them as well as in the cultivation of the lands, with a good
 space for back-yards; and then to all the *kudi-makkal*, or menial
 servants of the village (of whom I shall treat particularly in their
 proper place); and, lastly, a spot is allotted distinctly for the purpose
 of *Parachéri** and *Shúdukàdu*, or place of burning the dead.

In dividing the *Nanja* † and *Panja* ‡ lands; *i. e.* the low lands
 cultivated with *paddy*, and the high lands cultivated with dry grain
 and pulse; he first of all fixed *Terabadi-mányas*, or lands to be assigned
 as free gift, to the *pagodas* and *Bráhmans*, the former called *Déva-
 dàya*, and the latter *Bráhmaddàya*; then *Kánimányam* to the *Káni-
 átchi-kars*, that is persons holding *káni-átchi*, and *mányam* § to *Kudi-
 makkal*, the village servants; and the remaining land was distinguished
 by the denomination of *Várapet*, that is, land giving a *proportion of
 the crops*; for, without establishing this, you cannot effectually pro-
 tect the cultivator in the *káni-átchi*, in which, as I have before ob-
 served, he is *bound* for ever; as a fixed rent either of grain or money
 would render the circumstances of a cultivator truly miserable (since
 he must occasionally, and sometimes frequently, sustain heavy losses
 from unforeseen and unavoidable calamities of the season), and by
 consequence deprive himself of the *káni-átchi* altogether in time.
 All these considerations, probably, must have operated in establishing
 this mode of dividing the crop.

In cutting the crops, however, he enacted rules entitled *Swatantra
 dittam*, allotting fees or gifts to the pagoda, *Bráhmans*, and all the
 menial servants of the village, such as *shúdu*, or *shemai*, and *picha*;
 the former is paid in sheaves of corn before the *paddy* is thrashed,
 and the latter in hand previous to the measurement of the heaps.

Mérais, and various other deductions, are made during the mea-
 surement of the grain, such as *káni-mérai*, *kuppattam*, &c. to the *Káni-
 átchi-kars*, *kalavásam* and *púrakúllam* to their slaves or servants.||

Then follows the division between the cultivator and the sovereign;
 the former is denominated *kudi-váram*, and the latter *mél-váram*; or,
 in other words, the *inhabitant's share* and the *government share*; *i. e.*
 the cultivator is allowed an adequate portion of the produce for him-
 self, bullocks, seed, implements of tillage, labourers, manure, sowing,

* The residence of the *Pariyars*.

† *Nanja*, dry.

‡ Of whom I shall treat in another place.

† *Nanja*, irrigated.

§ Free.

transplanting, irrigating, weeding, cutting, thrashing, &c. &c. and the sovereign receives the remainder for his protecting him from enemies, robbers, plunderers, and various other evils.

Tondaiman * perceiving that neither the life of a cultivator could be comfortable, nor the administration of the state facilitated without the aid of the *kudimakkal*, or the officers of the village whom I mentioned before, subsequently appointed eighteen of them to each village, conferring the heritage of office on them, with suitable emoluments, which I shall proceed to explain, with their respective occupations, and privileges, in the order as they stand.

1. A *karnam*, who keeps all accounts belonging to the village; enjoys a portion of land for his service, denominated *kanakku-mányam*, which is inserted in the *Terabadi*, and is generally situated in the extremity of the bounds of the village, in order to prevent others encroaching on them; besides this, he receives a fee called *shálága*, or *wora*, for keeping an account of the measurement of heaps, and also, he gets a fee called *kuri-kadir*, or “sheaf-fee,” for chopping the stalks from dry grain.

2. A *kável* or *kávelgar*, whose duty it is to watch the bounds of the village, crops, stacks, heaps, and other property of the inhabitants in the village; he enjoys a certain quantity of *terapadi-mányam*, a part of which generally lies at the extremity of the limits of the village; as also *kavel valakku*, or fee in sheaves. This officer is held answerable for all thefts committed on the heaps of the village, and for such of the property of the inhabitants as is stolen by night.

3. A *karumán*, or blacksmith, is employed to manufacture the iron implements required for agriculture, and to assist in building houses for the cultivators, in which former case the cultivators furnish him with iron and charcoal only; and, in the latter, they pay him for his labour. He also possesses *terabadi-mányam* in the village, together with *shema*- (or sheaf) and hand-fees.

4. *Tatchen*, or carpenter, who manufactures all the wooden implements of agriculture; he claims the same fees as the blacksmith.

5. A *tattan*, or goldsmith's duty, is to *shroff*† the money collections of the village; he also works in gold and silver, and enjoys a *terabadi-mányam* as well as the fees *valakku* and *mára*.

6. A *kannán*, or brass-smith, whose duty is to cast images for the pagodas, and manufacture brass pots, &c. for the use of the inhabitants; he enjoys *terabadi-mányam*, but this does not exist in every village.

* Another name of ADANDA CHAKRAVARTI.

† To assay.

7. A *kal-tatchán*, or stone-cutter, to cut images, build pagodas, and manufacture stone mortars, grinding stones, &c. for the use of the inhabitants, for which purpose a *terabadi-mányam* is optionally allowed him, but not in every village.

8. A *kúshavan*, or pot-maker, supplies earthen pots to the cultivators, pot-rings to the wells, and *anai-kal*, or spouts for the sluices of tanks, and accordingly enjoys *terabadi-mányam*, as well as *valaku* or sheaf- and hand-fees.

9. *Návidan*, or barber, attends all marriages and funerals of the cultivators, and enjoys *terabadi-mányam*, fees, &c.; besides which the inhabitants optionally pay him for his trouble.

10. A *vannán*, or washerman, washes the clothes of the cultivators, attends all marriages and funerals; and is also allowed a *terabadi-mányam*, notwithstanding he is paid optionally by the cultivators.

11. A *panisevan*, or *vírakudiyan*, literally a workman, attends on the head-cultivator of the village, announces all marriages and deaths to the community, and is allowed a certain quantity of *terabadi-mányam*, with sheaf- and hand-fees.

12. A *vallúvan*, or tailor, sews the clothes of the cultivators, and prays at festivals and at the time of measuring the crops; and is, in consequence, paid a fee in grain mixed with chaff. He sometimes officiates in the capacity of a *kadúmi*, a snake-doctor.

13. A *vániyan*, or oilman, is to press oil for the use of the inhabitants and of the pagodas. He has no fee whatever allotted for this service, but is exempted from professional duty.

14. A *par-vániyan*, or *chettí*, keeps a shop in the village, and supplies the inhabitants with spices, and is likewise exempted from duty.

15. A *yélaványan*, or gardener, to cultivate the gardens, and sell greens and fruits: he is exempted from duty also.

16. *Valayán*, fisherman or boatman, whose business is to open and shut the sluices of the tank; is employed at the ferry in cases where the village happens to be situated on the bank of a river; and, in consequence, enjoys *terabadi-mányam*, fees, &c. He also fishes in the tanks, &c., and sells the fish in the village.

17. A *vochan*, whose office it is to perform *púja* in the pagoda of the village deity, and to carry a fire-pot on his head when any dispute happens, is entitled to a fee in the village.

18. *Totty*, *kumbokutti*, or *vettiyan*, who is a *Pariar* by caste, is employed in measuring all the heaps of grain, and carrying letters and money in his first capacity; in the second, he waters the fields; and in the third, burns the dead. He possesses *mányam*, with fees.

Such are the duties and privileges of the eighteen* village officers established by TONDAMÁN, and in addition to these there exists a calendar *Bráhmaṇ* to point out lucky and unlucky days and hours for commencing ploughing, sowing, cutting the crops, irrigating, &c., and to officiate as a priest at marriages and funeral ceremonies; there are also cowkeepers or shepherds to attend the cattle and sheep of the cultivators.

Thus the 48,000 *Velálars* having become *Káni-átchi-kars* of *Tondamandalám*, their next object was to seek for permanent labourers to cultivate their lands, as they found the temporary ones were of little service to them in a place where there was property in the land for generations; for a labourer not permanently fixed might work some time with one and some time with another at pleasure; and in order to avoid this they had recourse to *adumai* or vassalage.

Accordingly, the *Velálars* were allowed the right of buying, selling, pledging, and giving in free gift, *Paríars*, and certain other castes, as slaves, a practice I shall here explain.

When a person purchases a woman with children, it is called *kottu-adumai*; i.e., figuratively, a cluster of vassals or slaves, and the price of it was formerly no more than two or three pagodas; no one can sell her but her master, but if she has no master, her *nal-amman*, mother's brother, has the power to dispose of her. She is called a *para-dèsi-kottu* when she has neither master nor *nal-amman*, in which case the purchaser generally contracts her through the means of the *Nátamakar*, or the head of the *paracheri*, and the price then becomes higher; the title-deed of the above purchase is always written on a bunch of palmyra leaves † to shew that it is a *kottu-adumai*.

This slave is not at liberty to marry her daughter to any one without the consent of her master; and when such marriage takes place, the lord of the slave usually defrays the charges, and at every *pongal* ‡ feast he pays them rice. All children she brings forth belong to the master, who undergoes the expenses of births and deaths among them. When a mother slave wishes to get her son married, her lord supplies her with the marriage-contract money, *kùra* and *táli*, &c.; § but at all

* In unirrigated lands a distributor of water cannot be required, and this proves that the number of village offices is regulated by local custom, and that Upper *Ghát* and Lower *Ghát* village customs are somewhat dissimilar.—ED.

† Vide Mr. Hodgson's Memoir on the Village of *Pudu-vayel*, in the *Trans. R.A.S.* vol. ii. p. 81.

‡ An annual festival.

§ *Kùra*, a cloth worn in nuptials. *Táli*, a small gold plate tied round the bride's neck by the bridegroom at the nuptial ceremony.

times the children he begets go to the master of his wife, and not to his own.

The purchase-money of a male slave is no more than half a pagoda; that of a female one who has not attained maturity is no more than a pagoda.

It is natural to conclude that he who had been so benevolent as to confer *káni-átchi* on cultivators, must of necessity have constructed innumerable tanks with sluices, outlets, water-courses from rivers, cut canals from them for irrigating the lands — which the *Velúlars* have been since at the pains and expense of clearing; which works are observable to this day. In this manner did the inhabitants continue to enjoy the fruits of their *káni-átchi*, which they had acquired by indefatigable labour for many generations.

In order, in some measure, to connect the events, I shall here give a succinct account of the dynasty of the celebrated RÁYALU, who was next established in this country. This prince, who extended his sway from the Ganges on the north to Cape Comorin or Ceylon south, was most renowned for his piety and munificence, as were all the princes of his race. They converted a great number of *nattams* into *agrahárams*,* and granted them to the *Bráhmans* as *sarva mányam*† in their own names and those of their relations, and even of their servants: for an instance of the latter, there is a small anecdote which, I hope, may not be unacceptable in this place.

KRISHN'A RÁYALU, one of the famous kings of this family, it is said, having been defeated by the Muhammedans, retreated towards *Panukonda*, when an umbrella-bearer of his, called GODUGU POLASÚ, closely followed him all the way from *Vijayanagar* to *Panukonda*, without regarding his fatigue. The prince, at the end of his journey, recovering himself from the weariness of his long march on horseback, inquired after his attendant, who, he thought, was dead with the fatigue, as he had forgot to give orders to take care of him; but, to his surprise, he was carried to his presence just as he was recovered from a fit, besmeared with blood. RÁYALU, transported with joy at seeing him, and pleased at his loyalty in adhering to him at the hazard of his own life, when all others had completely deserted him, asked him what he wanted as a recompense, that he might grant it to him; but the man replied that he would let his majesty know at a future opportunity.

A number of *Bráhmans*, who were informed of this circumstance,

* *Agrahárams*, the name by which a *Bráhmána* village is called.

† Exempt from every kind of tax.

flocked to the servant and entreated him to obtain for them *serva-mányams*; and the man, no less generous than faithful, accordingly one day put his master in mind of his promise, signifying to him his desire, which was, to be invested with supreme government for the space of one *múhúrtam*, that is, two Indian hours. RÁYALU accordingly gave orders to his ministers to obey him as their king, delivering his seal into his hands.*

But he was no sooner inaugurated than he commenced distributing villages to *Bráhmans* as *serva-mányams*; and just as the limited time was expiring, RÁYALU sent to know what the result was; and being informed that he had already granted villages to *Bráhmans* to the number of sixty-four, and that there were yet eight more to complete the number he had in view, and that he was sorry that the time of sovereignty was over, immediately sent orders extending the period till the man had accomplished his generous purpose; and accordingly, all the boundary-marks of the villages he had thus bestowed still retain an inscription of RÁYALU on horseback, and himself standing by him, with an umbrella over his head.

However, this prince and his ancestors do not seem to have interfered with the *káni-átchi* right of the inhabitants except in those villages which had been converted into *agráháráms*, and which, it is stated, they had purchased from the original proprietors.

The Muhammedan princes, after overturning the dynasty of RÁYALU, eagerly turned their attention to the reduction of this part of the country for a considerable time without success; and since, even AURANGZÍB tried his utmost to subvert it by deputing his sons and generals, but to no purpose; after his death, however, the *Nizáms* of Golconda sent their *súbadárs* or *nawábs* to subdue it, and succeeded in reducing it entirely.

In the year 1687, in the reign of ABUL HUSAIN in Golconda, or Haidarábád, his prime minister, MADANA PUNDIT,† deputed PODÁRY LINGAPA‡ to this part of the country (*Karnataka*) as a manager, who, during his administration, introduced many innovations in the ancient system. He abolished the *serva-mányam* tenure, and introduced that of *srotryams*, and curtailed the *váram* of the inhabitants: his assessment is called *kámil beriz*;—this was the time the country underwent a great change.

* The sun, moon, a hog, and dagger, are engraved on it; the two first to denote that the grant may continue as long as those luminaries shall last in the firmament, and the two last to prevent Musalmáns usurping the grant, by shewing, that whoever shall attempt to snatch it shall incur the sin of killing a hog with the dagger.

† *Akkarsú Mádhú Bhánjí Surya-Prácása Rao*, was his title.

‡ *Bammarasu Lingojí Karnatik Turfdár*, was his title.

The *Subadárs* who succeeded him, viz. SA'ÁDAT ALLAH KHÁN and others, divided the country into *súbas*, *parganahs*, and *tálúks*, and again *talúks* into *mahúgans*; and introduced mahárátta *daftars*, on the part of the government, to each district, as well as *sampretis* instead of *nátkarnams*.

The NIZÁMS at the same time sent *kánongas* to this part of the country with fixed emoluments, who nominated *gomástas* on their part to each of the districts; since which various offices have been established, such as *desmúk*, *dispondia*, *sarri mazmu*, *stállá mazmu*, *stállá carnam*, &c.

The duty of the *mazmudár* is to keep an account of collections and disbursements, &c.; and that of the *kánonga* to keep the records, such as *terabadi*, *várá-chattam*, list of *terabadi* and *sannad mányams*, and of *beriz* collections only, because they were employed to explain the ancient usages of the country from *súbadár* down to an *amuldár* of the district. The government had granted fees in every village, besides *srotryms*, &c., which they held as hereditary: all these in process of time became so heavy a burden on the inhabitants, that the government was obliged to bear half the expenses itself.

They next introduced *núttáwars*, to facilitate the business of the district through them; and allowed high *váram*, as well as *mányams* and *srotryms*. These offices were hereditary.

They then established *mainkávali** *poligárs*, to superintend the police of a certain number of villages and high-roads assigned to them respectively. They enjoyed fees, *mányams*, *mokússa* villages, &c.; holding every *túkery* to be answerable for thefts committed in the villages to the value of five pagodas, and themselves for higher sums: this office was also hereditary.

MUHAMMED-ALÍ-KHÁN, the last *Súbadár* of the Karnatik, assumed it independently of the *Nizám* of Golconda, as he himself had become an absolute sovereign, independent of the throne of Delhi. He was embarrassed with military expenses, as he was at that time engaged in contending, first with his rival CHÁNDA SÁHIB, and then with HAIDAR, and therefore was necessitated to rent out the *súbas* for a certain sum, a part of which, called *túps*, was to be paid previously to the renter's departing *his presence*.

As soon as a renter arrives at the *súba* he has taken, he requires the *núttáwars* to assess the several districts of the *súba*, over and above the rent he had agreed to with the *nawáb*, to answer his expenses, such as presents to the *nawáb*, *darbúr*, *kharch*, &c. He then

* *Main*, "head;" *kávali*, "watch."

calls upon the *náttáwars* to rent the districts amongst themselves, or give them to others and collect the rent.

At this time there were also *faujdárs** stationed in each *súba*, with a military force to protect the country from enemies, and to assist the collections of revenue.

Afterwards the *nawáb*, overloaded with debts which he had contracted from several private individuals, was obliged to assign over the country to his creditors; so the inhabitants were oppressed sometimes by the *nawáb's* own servants, and sometimes by the renters or assignees of the villages; and there was no manner of system whatever to direct the revenue-administration at this unfortunate time, but the self-gratification of the government, and the rapacity of its officers.

One ACHANNÁ PANDIT, afterwards surnamed RAYAJÍ, a *stála majmudár* of the *Punamállí* district, having been now raised to the dignity of manager of the *súba* of Arkot, was very rigorous and zealous in his administration. He surveyed the whole of the *Nanja* and *Punja* lands of the *súba*; curtailed the *váram* of the former, and assessed a ready-money tax † on the latter. He reduced both *náttáwars* and *poligars*, as turbulent and insubordinate to his authority. He continued to hold this office for a period of thirteen years, until the war in 1780; and his administration is generally supposed to have been violent and oppressive to individuals.‡

In the year 1763, the *nawáb* granted a part of *Tondamandalam* as *jághír* to the East India Company, for the eminent services they had rendered him; but it was left under the management of the *nawáb* himself, until the war of 1780, when the Company assumed it. And in the year 1783, they undertook to rent the *jághír* in divisions to several renters, and appointed a resident to see the due performance of their engagements. This officer they afterwards relieved by a superintendent; they then divided the country into two collectorships, and again into three, as they found the renters§ begin to fail in many instances.

These three collectors, in the year 1788, rented out the country for

* The chief magistrate of a district, under the Mogul government, having cognisance of all criminal matters. He was also sometimes employed as receiver-general of the revenues.

† Almost all the dry lands in the *jághír* are under division of crops, except a few villages on the borders of the *nawáb's* country.

‡ It is a usual saying amongst the cultivators in these days, that their women were then obliged to wear a *mira tála*, that is, a piece of wood, as a marriage symbol, because they were destitute of gold to make one with.

§ These renters assumed the liberty of curtailing the *váram* of the inhabitants, &c.

the *first time* to the inhabitants for three years; and in the years 1790 it was reduced to two collectorships again, and afterwards to one, on whom the sole management of the *jághír* devolved.

Upon some plan proposed by the government in India, the executive power in England was pleased to sanction the introduction of the permanent settlement in their old possessions, with an idea, perhaps, that they would obtain a stipulated sum of rent for ever; while the proprietor of the estate would endeavour to improve it, as he was created a permanent proprietor of the soil by purchase, and the cultivators, as his tenants or under-farmers, receive their dues.* To this effect regulations were enacted, and courts established; and, in short, the whole administration bore quite a new appearance.

In the *jághír*, the principal purchasers of the lands under the permanent system were CHINNIA and PAUPIAH, both persons of extensive property. They left the management of their zemíndáries wholly to their servants, and seldom personally attended to it: I am, therefore, inclined to believe that they were ill-managed. As for the several other purchasers, they were entirely new to revenue affairs. The calamities of the season afflicted the country, and to these were added the heavy assessment which had been enacted. From these circumstances, possibly, they failed; and consequently their private properties were sequestered, and their estates sold; nay, their very bodies were seized. Hence several estates were surrendered to the government, and all those of minors underwent the same fate, except two, viz. *Kunatter* and *Chickerkota*.

I shall now revert to my principal object, viz. *káni-átchi* and *Váram*. I mean to prove that not only this part of Tondamandalam, as I have stated before, was under this footing, but the more southern country, as far as Tanjore, Trichinopoly, Madura, Tuinevelly, and Kanara, as well as Mysore and Koimbatore; while Nellore, the northern Cirkars, Bengal, Bahár, and Kashmír, in the north, were also under it.

As it is well known how the lands are held by the inhabitants in the southern parts of the *jághír*, as far as Cape Komorin, I must now direct my observations to the western and northern parts; but some able European writers having more fully treated on the subject, I shall here transcribe them in their own words.†

* Fourteenth condition in the Sunnat Milkayat Istimrár:—"You will conduct yourself with good faith towards your ryots, whose prosperity is inseparably connected with your own."

† The author proceeds to quote passages in support of his views from the works of Dr. Buchanan Hamilton, Mr. Walter Hamilton, &c. which it is thought unnecessary to reprint here.—ED.

I am thus led to think that the cultivators of Bengal have a private property in the soil ; but according to the rules of the permanent system, it seems that the proprietary right of the soil is vested in the *zemíndárs*.

There is also vassalage of labourers in Bengal and Bahár, in every respect similar to the system of *Tondamandalam*.

I shall now conclude the first part of my Memoir, by observing that the cultivators of *Tondamandalam* continue to enjoy the *káni-útchi*, and the system of division of crops to this day, although it underwent many changes from government, and the bloody wars of the Emperors of Delhi ; the *Báhmáni* princes of Dekkan, and the *Nizáms* ; the skirmishes of Mahárattas, and the invasions of HAIDAR and TIPÚ. And why ? Because the hereditary right in the soil is vested in the cultivator ; and the right of offices established in *kudimakkal* or village-servants, the vassalage of their labourers, and, above all, the principle of the division of crops on which that right is founded, were all considerations which induced them to adhere to their villages for so many ages.

[*To be continued.*]

ANALYSIS OF WORKS.

ART. XXVI.—1. *Tchao-chi-kou-eul, ou l'Orphelin de la Chine, Drame en Prose et en Vers, suivi de Mélanges de Littérature Chinoise, traduits par S. JULIEN, Membre de l'Institut.* Paris, 1834. 8vo.

2. *Pe-shi-tsing-ki: Blanche et Bleue, ou les deux Couleuvres Fées; Roman Chinois, traduit par S. JULIEN.* Paris, 1834. 8vo.

M. STANISLAS JULIEN, the worthy successor of the lamented ABEL REMUSÁT, has commenced his career as professor of Chinese literature by publishing translations of some of the popular tales that best illustrate the habits of thought and action which prevail in the celestial empire. As ours is not exactly a critical journal, we shall not offer any opinion on the merits of these works; but in pursuance of our plan of diffusing information on oriental subjects, we shall offer to our readers such abstracts and specimens of the several tales as may serve to illustrate the character of the Chinese school of fiction, and, consequently, the state of the Chinese mind—for popular tales may justly be regarded as the personification of popular principles. Want of space rather than inclination prevents us from examining, at the same time, the professor's specimens of the Chinese drama; but as he proposes soon to translate some additional plays, we shall have another opportunity of directing attention to the subject. We shall at present confine ourselves to the romances, and we shall preserve the French orthography of proper names, as we are about to give only the outlines, not the translations of the tales.

THE DEATH OF TONG-TCHO.

Towards the close of the second century of the Christian era, a little before the termination of the *Han* dynasty, a wicked minister, named TONG-TCHO, had usurped supreme authority in China, which he maintained by the most atrocious cruelties. His adopted son LIU-POU rivalled him in wickedness, and the following account is given as a specimen of their crimes.

One day the minister was informed that some hundreds of soldiers who had revolted, but were now returned to their duty, approached the capital. TONG-TCHO went to meet them at the gate of the city,

and all the magistrates followed in his train. TONG-TCHO invited his followers to dinner ; scarcely had they been seated, when he ordered all the captive soldiers to be horribly tortured in their presence. Some were deprived of their hands and feet, others had their eyes torn out ; they cut away the tongues of some, and threw others into caldrons of boiling water. Bleeding and mutilated, the wretches asked for pardon, and vainly struggled against death.

The magistrates shook with fear and horror ; they let fall their chopsticks, and disregarded the sumptuous banquet before them. TONG-TCHO continued to eat and drink, bursting forth at times into roars of laughter. The magistrates wished to leave the hall.

" I have killed the rebels," said TONG-TCHO, " why should you be afraid ?"

" I saw a black cloud ascending to heaven," said the keeper of the records ; " that is an evil omen for the great officers of state."

On the next day TONG-TCHO had assembled all the magistrates in his palace, and had ranged them in two rows. When the wine had frequently gone the round of the assembly, LIU-POU approached TONG-TCHO and whispered in his ear.

" What ! is that true ?" said TONG-TCHO, smiling. Immediately he ordered LIU-POU to seize TCHANG-WEN, the minister of public works, by the hair, and drag him out of the room. All the magistrates changed countenance.

" Yesterday," said TONG-TCHO, " the keeper of the records announced misfortune to the great officers of state, and it was to this fellow his prediction referred."

After the lapse of some minutes, a domestic presented, on a red plate, the head of TCHANG-WEN.

TONG-TCHO ordered LIU-POU to pour out wine to the guests, and at the same time exhibit the bleeding head to each. The magistrates were filled with terror ; they dared not look at each other, for fear of betraying the horror that froze their blood !

WANG-YUN, a virtuous minister, had witnessed these sanguinary scenes, and on his return home anxiously pondered on the means of rescuing his country from such atrocious tyranny. A female servant that he had educated with the most tender care, witnessed his anxieties, and could not suppress her grief when she saw the restless motions that told of his mental struggles. The sight of the lovely maiden suggested a project to WANG-YUN, which he instantly prepared to execute. He proposed to offer her in marriage both to TONG-TCHO and LIU-POU, hoping that their mutual jealousy might prepare the way for their mutual destruction. TIAO-TCHAN, such was the damsel's

- name, entered readily into the scheme, and promised to second it with her utmost efforts.

WANG-YUN invited LIU-POU to dinner, and presented the maiden as his daughter; LIU-POU was so enchanted with her appearance, that he instantly made proposals of marriage, and a day was fixed for the nuptials. TONG-TCHO was in the meantime invited, and TIAO-TCHAN appeared before him as a music girl. The minister ordered her to be immediately conveyed to his palace. Nothing could exceed the rage of LIU-POU when he received this intelligence; and his wrath was craftily aggravated by WANG-YUN, who averred that he had told the minister of the contract between the maiden and his son. At the same time, TIAO-TCHAN added fresh fuel to the flame, by pretending the most extravagant grief for the loss of her proposed husband.

In the mean time a secret order for the death of TONG-TCHO had been obtained from the emperor, and the execution of it was intrusted by WANG-YUN to LIU-POU, at a moment when rage and jealousy had driven him almost to madness, and the wicked minister was slain. All the males and females belonging to his family were exterminated, and the instruments of his cruelty were sacrificed to popular vengeance.

This tale is an episode from a great historical romance, extending to twenty volumes, said to be one of the works most valued by the Chinese literati.

We come next to a tale of domestic life, entitled,

THE MYSTERIOUS PAINTING.

Under the *Ming* dynasty, in the early part of the fifteenth century, there lived an old governor named NI, who, at the advanced age of eighty, being struck with the beauty of MEI-CHI, one of his farmers' daughters, took her to wife. This extraordinary proceeding gave great offence to his son CHEN-KI, a sordid miser, who feared that the young spouse might inherit a large portion of the old man's property. His fears were greatly increased when a son was born to NI, and CHEN-KI loudly declared that he would never acknowledge the child as his brother. CHEN-CHU was the name given by the fond governor to the child of his old age: he had scarcely attained the age of five years when NI was attacked by a fever, the symptoms of which were declared mortal. CHEN-KI presented himself to his father, and received from him a will in which, contrary to his expectations, he found himself named sole heir to the entire property. MEI-CHI protested against an arrangement which left both herself and her little boy at the mercy of an avaricious enemy; but the governor told her that otherwise their lives would not be safe, and gave her a painting

which she was to keep until her son attained the age of manhood, and then send for explanation to some very intelligent magistrate.

On the death of NI, CHEN-KI drove MEI-CHI and her boy from the palace, but permitted them to reside in a ruined summer-house at the bottom of the garden. Here they struggled with poverty until CHEN-CHU had attained his fourteenth year.

Arrived at this age, the poor boy began to reflect on his condition ; and with the usual imprudence of youth, ventured to remonstrate with the elder brother in very angry terms. CHEN-KI drove him from his presence with stripes ; and to avoid any future remonstrance, sent him and his mother to a distant farm, too barren to cause any reluctance in his miserly bosom for parting with it. CHEN-CHU remonstrated with his mother for tamely going into hopeless exile ; and she, overcome by his importunities, revealed the secret of the mysterious painting. The boy asked to see it ; his mother produced it, and when opened it proved to be a portrait of NI. CHEN-CHU prostrated himself before the representation of his father, and then proceeded to examine the picture more attentively.

He beholds a person of importance seated, clothed in a dress of rich silk, with hair white as snow, the traits of whose countenance had such truth of expression that it was impossible almost to avoid believing that a living man, and not a picture, was before him. One hand held a young child pressed closely to the bosom ; the other, turned downwards, seemed to point at the ground.

The picture afforded ample scope for conjecture, both to the mother and son ; but they felt that guessing was but an idle waste of time, and CHEN-CHU resolved to search out an intelligent magistrate, as his father had directed. The very next day, when on his road to a neighbouring village, he heard of a case of the detection of two murderers by circumstantial evidence, which shewed wondrous skill in the magistrate that conducted the investigation. To him he went, accompanied by his mother, related all the circumstances, and placed the portrait in his hands.

For several days the magistrate spent hours in examining the painting without being able to penetrate the mystery ; accident at length proved his friend.

One evening the magistrate went on his terrace again to examine the painting, and, whilst contemplating it, ordered tea to be brought. Whilst turning to take the cup from his servant, his foot tripped, and he spilled a portion of the tea over the picture. Laying down the cup, he took the picture in both hands, and went to hang it from the balustrade, that it might be dried by the heat of the sun. Suddenly

a ray of light illuminated the picture, and shewed him, between two leaves of paper, several perpendicular lines which resembled writing. The magistrate was struck, he at once unrolled the paper and found that the governor had concealed under his picture an important communication.

The paper in effect renewed the former bequest to CHEN-KI, but reserved to CHEN-CHU a little cottage to the left of his father's palace. It stated, however, that under the floor of this cottage a sum of money was concealed equivalent to the estates possessed by CHEN-KI; and it directed, that from this sum one thousand pieces of gold should be paid to the ingenious magistrate who might penetrate the mystery of the picture.

The magistrate issued an order for a trial of the question respecting the inheritance of the late governor NI in CHEN-KI's palace, and commanded MEI-CHI and her son to attend. They came alone, while CHEN-KI was supported by a crowd of friends and relations. When the judge entered, instead of taking the seat prepared for him, he made a profound salutation as if it had been already occupied, affecting to see in it the ghost of governor NI.

All the company, observing his gestures and movements, which seemed to announce that he conversed with an invisible being, dared not stir a step. They remained ranged in two lines, and regarded him with an air of stupefaction.

Suddenly the judge, crossing his arms on his breast, made a low bow; "your wife," said he (addressing the supposed spirit of the governor) "has placed in my hands a complaint respecting the disposal of your inheritance. Are the assertions she makes true?"

Having spoken, he assumed the air of a person listening with profound and respectful attention; then, shaking his head and looking surprised, he said, "What! is it possible that your eldest son can have displayed such perversity?" He appeared to listen for a moment. "Where do you wish that your second son should find the means of existence?"

After a pause of some moments, "What resources can the wretched house of which you speak afford;"—a pause;—"I obey, I obey;"—a pause. "I shall take every means of securing your second son his inheritance; be assured I shall pay every attention to your wishes."

He then made several salutations, and assumed the look of a man declining a favour. "It is impossible for me to accept so rich a gift;"—a pause. "Well, since you insist upon it I must comply."

Pretending that the spirit now beckoned him away, he called on the rest of the company to follow, and convinced them of the reality

of the vision by accurately describing from the picture the features of governor NI. He then led them to the little cottage which he declared NI had designed to be the *appanage* of his younger son. As the cottage was in ruins, and had been long used only as a lumber store, CHEN-KI, glad to get off so well, cheerfully assigned it to his brother. No sooner was the deed of gift complete, than the judge revealed the secret of the hidden treasure, which he assigned to CHEN-CHU. He did not forget, at the same time, to take the thousand pieces of gold assigned to himself; thus, as the Chinese author says, fulfilling the proverb, "when the crab and the gull fall out, the fisherman profits by the quarrel."

The next story of which we have to give an account is also a tale of domestic life; it is called,

THE TWO BROTHERS OF DIFFERENT SEXES.

About the beginning of the fifteenth century, in the time of the *Ming* dynasty, there lived an old man named LIEOU-TE, in the village of *Wau*, which stands on the banks of the great canal about sixty miles from the capital. LIEOU-TE was childless, but he regarded the whole human race as part of his family; and, though an innkeeper, was celebrated through the province for probity and generosity. When his neighbours blamed him for making restitution to those who by accident overpaid him, and said,

"What a fool you are to rectify their errors! The overplus was a present from Heaven, by which you ought to profit."

"I have no children," he replied; "this misfortune doubtless arises from my not having practised virtue in a previous state of existence; Heaven punishes me in my present life, by depriving me of an heir who may after my death offer funeral sacrifices at my grave; and if this misfortune has not been decreed by destiny, by keeping the smallest coin belonging to another I should doubtless bring on my head some dire calamity or mortal illness. What profit should I have from a small addition to my fortune? Is it not better to render unto all their due? such conduct must be a pledge of future prosperity."

One day, in the midst of a dreadful storm of snow, an old man, accompanied by a very young boy, came to the inn, and LIEOU-TE hastened to place refreshments before them. Observing that the old man forbore to touch meat, and contented himself with vegetables, LIEOU-TE asked if he had made a vow of fasting? Learning, in reply, that this abstinence arose from dread of the expense of a good dinner, LIEOU-TE told the travellers to regard themselves as his invited guests,

and eat freely. As the violence of the storm did not abate, LIEOU-TE invited the travellers to spend the night with him, assuring them that he would not expect or receive any remuneration.

During the night, the old traveller was seized with a violent fever, and, though the generous innkeeper procured him medical advice and every comfort that his situation required, he died within seven days. The orphan boy was adopted by LIEOU-TE and his wife, who gave him the name of LIEOU-FANG.

From the moment of his adoption the boy shewed a fond and grateful respect to his new parents. He left them not by day or night—he anticipated all their wishes, and displayed towards them all the tenderness and affection that the most devoted filial love could inspire.

After the lapse of two years, a boat was wrecked during a violent storm on the canal. The cries of the people attracted the notice of LIEOU-FANG; he ran to the bank and saw extended on it a young man about his own age, who had indeed escaped from the wreck, but was so grievously wounded that his recovery seemed impossible. Such a sight recalled to LIEOU-FANG the misfortunes he had so recently endured, and he ordered the sufferer to be conveyed to the inn, having previously gained the consent of his adopted parents.

The benevolent innkeeper bestowed every possible care on his new guest, who was named LIEOU-KI; but his recovery was very slow, and months elapsed before he was sufficiently recovered to resume his travels. His purpose was to bury the remains of his parents in their native village, and he was transporting them thither in a coffer at the time he was wrecked. When LIEOU-KI had acquired sufficient strength, his generous host supplied him with a horse and purse to support him on his road. He reached the spot of his birth, but found that the village had been destroyed by an inundation, so that it was impossible to recognise the sepulchre of his fathers; he therefore resolved to return to *Wau*, and solicit his benefactor for permission to bury his parents in his family tomb.

The innkeeper welcomed his return and gladly acceded to his request. He made the second wanderer also his child by adoption, and LIEOU-FANG and LIEOU-KI emulously laboured to soothe the declining days of their adopted parents.

Time rolled on, the innkeeper and his wife were seized with a mortal malady; but they died contented, knowing that the children they had chosen would perform the due funeral rites and “secure their spirits a tranquil repose near the nine fountains that water the sable empire.” Nor was this confidence misplaced.

We should vainly attempt to depict the grief of the two (adopted) children. They wept, they groaned, they accused heaven and earth, they wished to exchange their lives for those of their parents, or at least to follow them to the tomb.

They immediately prepared with all possible magnificence the biers and the winding-sheets, and they hired several *bonzes* to recite during nine days the office for the dead, in order to facilitate the passage of their souls into a blissful immortality.

The brothers gave up the inn and opened a cloth warehouse; fortune favoured their probity and industry, so that in three years they found themselves in possession of great wealth. Many of their neighbours, witnessing their prosperity, became anxious to be connected with them, and offered them their daughters in marriage. LIEOU-KI, the elder, but the more recently adopted of the brothers, was anxious to accept some of these proposals, but LIEOU-FANG zealously maintained the superior advantages of remaining as they were. LIEOU-KI vainly endeavoured to discover the cause of this disinclination.

One day he saw a swallow building its nest on a beam, and to sound the intentions of LIEOU-FANG he took a pencil and wrote on the wall some verses to the following effect :

See, how the swallows build their humble nest,
And toil together through the livelong day,
By mutual love and fond affection blest ;
They feel not pain, and care has fled away.
But if the male in spring remained alone,
And sought no mate his grief or joy to share,
The joys of offspring had been now unknown,
His nest a desert, cheerless, silent, bare.

LIEOU-FANG having seen these verses, read them over several times with a smile, and at length taking his pencil, wrote beneath them a reply, using the very same rhymes.

See how the swallows build their humble nest
And sport from morning to declining day,
Heaven has their race with such sweet feeling blest,
And pointed out to happiness their way.
The female loves not to remain alone,
She finds a partner and fulfils her share ;
Why to the male is she as yet unknown ?
Why left the pangs of solitude to bear ?

“ If I rightly comprehend these verses,” said LIEOU-KI, filled with astonishment, “ my brother is a young lady !”

Many circumstances confirmatory of this suspicion occurred to his mind ; but before taking any steps in consequence, he resolved to consult some friend. The opinion of his friend confirmed his own ; he returned home resolved to obtain decisive information by means of poetry.

“ My brother,” said he to LIEOU-FANG, “ I admire very much the verses you wrote on the swallow, but I want talent to imitate them ; would you oblige me by writing a few more on the same subject ? ”

LIEOU-FANG took the pencil with a smile, and wrote some additional verses, with the same rhymes, to the following effect :

See how the swallows build their humble nest,
In mutual love behold them spend the day ;
Spring finds and leaves them still content and blest,
And offspring cheers when summer fades away.

A precious gem neglected lay, and lone,
For wisdom fell not to the owner's share—
Should he not grieve that he had never known
A treasure which light toil would have laid bare.

The hint in the last verse was too plain to be misunderstood. LIEOU-FANG confessed her sex ; a marriage soon followed, and those who had long loved each other as brothers, were bound together in more tender affection as man and wife.

The last and most important of these romances now claims our attention. It differs from those we have already examined in being founded on popular superstitions, and in being written within the present century. It is entitled

WHITE AND BLUE ; OR, THE SERPENT FAIRIES.

In the thirteenth century of the Christian era, under the Mongolian dynasty of *Youan*, there was a young man named HAN-WEN, who having lost his parents at an early age, was carefully educated by his sister and her husband. When he grew up, a situation was procured for him in the shop of a medical practitioner named WANG, when he became distinguished by his talents and close attention to business. Leaving him for a time, we must turn to the “ mountain of the blue city.”

This mountain bristled with lofty peaks rising in whimsical disorder one above the other, and its precipitous ridges extended several miles. It was also called “ the fifth heaven with mysterious grottoes,” because it had seventy-two grottoes, answering to the divisions of the

year, and eight large caves corresponding with the epochs of the seasons. It is an old saying, that a lofty mountain is always tenanted by supernatural beings, and that craggy peaks are the haunts of spirits. Among the caves of this mountain was one called the grotto of pure air, tenanted by a spirit that animated the body of a white snake, who had spent entire ages there in the practice of virtue. The rarest flowers adorned this mysterious cavern; a thousand unknown plants vied there in displaying the most brilliant colours and exhaling the most delightful perfumes. The foot of man had never trodden this charming retreat where peace and silence reigned; it was a fit spot for purifying the soul by intellectual meditation. Now the white snake had dwelt in this grotto eighteen hundred years, during which time she had devoted herself entirely to the practice of virtue, and had never harmed a single individual. As she had cultivated wisdom during this long course of time, she had acquired in an eminent degree the power of working miracles. She had taken the name of *BLANCHE*; but at bottom she was still an animal, not having yet raised herself from this disgraceful condition by attaining the perfection of virtue.

At length this mysterious being resolved to make an excursion of pleasure and visit the beautiful lake *Li-hou*. She ascended her car of clouds and sailed through the air; but, unfortunately, in the midst of her journey she encountered the mighty genius of the North Pole, the deadly enemy of serpent-fairies. To save her life she declared that she was on her way to the southern ocean, to inquire her fate from its deity.

“If,” she continued, “I have told a falsehood, “may I be buried under the pagoda of *Loui-pong*!” *BLANCHE* thus escaped for the moment, but her vow was registered in the sacred books of the gods. Having reached the city of *Hang-tcheou*, *BLANCHE* descended in the gardens of a palace which men had long deserted, but she found the place occupied by a blue serpent-fairy, who wished to expel her as an intruder. A contest ensued in which *BLANCHE* was victorious, and the blue snake became her servant. They lived for some time together, and one day, each assuming a human form, they went to walk by the lake *Li-hou*.

It happened that on the same day, *HAN-WEN* returning from offering sacrifices at the tomb of his parents, went to visit the beautiful shores of the lake. *BLANCHE*, as had been predestined five hundred years before, instantly fell in love with him, and *HAN-WEN* was as suddenly inspired by a strong attachment to the white fairy. During a heavy shower of rain all the parties embarked in the same boat; *HAN-WEN* lent the ladies an umbrella, and when he called for it the

next morning, proposals of marriage were mutually made and accepted.

HAN-WEN was poor, and in order to provide money for the expenses of the nuptials, BLANCHE sent her familiar spirits to steal a thousand ounces of gold from the royal treasury. It happened that HAN-WEN's brother-in-law, KOU-FOU, was the keeper of the treasury; he had been punished as soon as the money was missed, and threatened with death unless he discovered the robber. Whilst he sat overwhelmed with anxiety, HAN-WEN came in to tell his good fortune, and exhibit the gold he had received from his spouse. KOU-FOU recognised the royal stamp, and gave information to the governor! HAN-WEN was arrested and dragged before his tribunal. He narrated the circumstances as they occurred, but his tale was scarcely credited, when messengers, sent to search the palace where BLANCHE resided, returned declaring that they found it untenanted. HAN-WEN was sentenced to be exiled from the province for three years, the governor deeming that punishment sufficient, as the money had been recovered. The unfortunate bridegroom departed to another city, but he carried letters of introduction from his former master, which procured him an excellent situation with M. WOU, an eminent medical practitioner at *Lou-tcheou*.

BLANCHE had by magic art discovered all these events; she rendered herself invisible when the governor's messengers searched her palace, and she resolved to follow her betrothed to his new residence. HAN-WEN at first refused to recognise her, but she prepared an artful story by which WOU was deceived, and HAN-WEN was persuaded by his master to complete the marriage. The generous WOU divided his shop with HAN-WEN, and enabled him to commence business on his own account. No sooner had the new medical practitioner commenced business, than Blanche caused an endemic disease to spread through the country, and supplied her husband with the pills by which alone it could be cured. Fame and fortune rapidly followed his success, and he became every day more fond of a wife to whom he was indebted for such prosperity.

One day he went to worship in the temple of *Liu-tsou*, and found there a *Tou-sse*, or religious mendicant, who knew by the first glance that HAN-WEN was the victim of some magical delusion. The *Tou-sse* revealed the secret to the astonished physician, and sold him some talismans which he believed sufficient to counteract the power of BLANCHE. But BLANCHE had attained greater power than the mendicant had supposed; she easily discovered the circumstances of the interview, wrested the talismans from her husband on his return, and

went to the temple, resolved to take vengeance on the meddling *Too-sse*.

HAN-WEN was obliged to accompany her. They went to the temple, and found the mendicant sitting in the principal hall.

“Scoundrel *Too-sse*!” cried BLANCHE, “have you dared to come into this holy place to plunder my husband! Instantly restore the money you have received, if you desire to escape with life.”

The mendicant returned a scornful answer; and BLANCHE challenged him to a trial in magical skill. He spoke the spell-word of power, and flinging from a vase some drops of water in the air, produced a dreadful storm that hid the heavens and shook the earth.

“Your power is very feeble,” said BLANCHE with a smile; “it is scarce worthy of being named.” She muttered a magic spell, and pointing her finger to the sky, cried with a voice of thunder, “Let the clouds disperse, let the rain cease, and let the bright luminary of day shine with his usual splendour!”

The holy man seeing that his charm was broken, seized the precious sword which hung from his girdle, and raised it to strike his enemy; but suddenly thousands of luminous clouds surrounded the head of BLANCHE, and encircled it with a halo of glory. She then took the scarf, called the scarf of heaven and earth, and threw it over her head. The precious sword could no longer reach her, and only beat the air with idle blows. BLANCHE again spoke words of power, and pointing with her finger to the precious sword, said, in a voice of thunder, “Fall!” It immediately tumbled into the dust. She seized it, and it became invisible. She then exclaimed in a commanding tone, “Where art thou, valiant warrior with the yellow bonnet? Quick! seize this treacherous mendicant, and hang him up between heaven and earth.”

At her call “the valiant warrior with the yellow bonnet” appeared, and seizing the holy man, hung him in the midst of the air, and, by the command of BLANCHE, punished him with heavy blows. The *Too-sse* was forced to beg for mercy; and BLANCHE thus escaped the danger by which she was threatened.

But she was soon to encounter a more imminent peril. On a festive day the Chinese are accustomed to drink wine medicated with sulphur; and sulphur they believe is an effectual remedy against all magical spells. The two fairies long consulted on the means of escaping this danger; and at length they agreed that the blue fairy should feign sickness, and that BLANCHE should endeavour to escape from tasting the dangerous potion. In spite, however, of remonstrance, she was obliged by her husband to swallow some of the medicated

wine ; and finding that she must for a time resume her original form, she feigned a sudden illness, and requested him to take a walk until she should recover.

HAN-WEN's anxiety brought him back sooner than BLANCHE expected ; he approached her bed, and drawing aside the curtain, beheld his wife transformed into a white serpent. He gave a shriek of horror, and fell dead on the floor.

BLANCHE resolved at all hazards to restore her husband to life, but could devise no better means than to ascend to the celestial mansions, and attempt to steal some of the divine ambrosia. She mounted her car of clouds, and ascended to the divine regions. She approached the grotto of the venerable goddess CHING-MOU ; but was prevented from entering by a young man, with the head of a white ape, who kept watch at the entrance. BLANCHE in a fit of sudden wrath wounded the guardian of the grotto with a poisoned ball, and then fled to escape the vengeance of the goddess. CHING-MOU, on hearing the complaint of her servant, chased and overtook BLANCHE ; she was about to cut her in pieces, when the god KOUAN-IN appeared, and thus described the destiny of the fairy :--

“ Fate has for many ages pre-established the marriage of this white serpent and HAN-WEN. By their means the genius of the star WEN-SING (the star of intelligence) shall become incarnate. When he shall have attained the age of a month, a holy man will come and bury the white serpent under the pagoda of LOUI-PONG, according to the oath which she herself swore to the genius of the polar star. When the incarnate WEN-SING shall have attained an illustrious name, and procured posthumous honours for his parents, this fairy may expect to be elevated to the rank of the gods.”

CHING-MOU readily spared the life of one with whom such important destinies were connected ; and BLANCHE was sent by KOUAN-IN to get a branch of the tree of life from the genius of the austral pole. On her return she was met by a demon who hated fairies ; his shape was that of a young man with a stork's head, and at sight of him BLANCHE expired from terrors. But the supreme BUDD'HA sent one of his favourite spirits--a young man with a parrot's head--to restore her to life. Having escaped all these wondrous dangers, BLANCHE reached home, and had the art to persuade her husband that his terror had been caused by a mistake, and that his apparent death was merely a fainting fit.

HAN-WEN was soon after appointed to make the annual offerings for the body of physicians ; and BLANCHE sent her demons to procure

jewels for the purpose from the royal treasury. The robbery was discovered, and HAN-WEN exiled a second time. BLANCHE followed him, and had the art again to effect a reconciliation. A Budd'hist priest, however, one day met the physician, and persuaded him to seek refuge from sorcery in a monastery on the Golden Mountain. BLANCHE went to attack her new enemy, hoping to triumph over him as she had over the *Too-sse*; but the priest was her superior in power; the storm she raised destroyed an innocent village, but left the monastery unhurt; and BLANCHE would have lost her life had not BUDD'HA again interfered.

BLANCHE once more persuaded her husband to receive her, and soon after WEN-SING was born. This event increased the love that HAN-WEN felt for his spouse; and he was especially delighted by her proposing that the boy should be regarded as the future husband of the only daughter of HAN-WEN's sister. But a month after the birth of the child, her great enemy the old priest was commissioned by BUDD'HA to receive the soul of BLANCHE in a golden vase, and bury her beneath the pagoda of LOUI-PONG. The priest contrived that the magic vase should be conveyed to BLANCHE by her husband. The moment it was brought into her presence, flames ascending from it surrounded the body of the unfortunate fairy; and she found that her last hour was come. After an affectionate farewell to her husband and family, she submitted to her destiny; and HAN-WEN retired to a monastery.

The incarnate WEN-SING, or MONG-KIAO, as the child was called, remained under the guardianship of his uncle and aunt, who educated him as carefully as if he had been their own child. Accident revealed to him the fate of his parents, and the importance of his making such progress in literature as would enable him to procure for them posthumous honours. Thus incited, he devoted himself to study so earnestly, that when he reached the years of maturity he obtained the highest literary distinctions in the empire. On his petition to the emperor, honorary titles were accorded to HAN-WEN and BLANCHE. HAN-WEN was brought from his monastery to his sister's house; and the old priest was sent by BUDD'HA from his celestial mansions to terminate the penance of BLANCHE. After a long and interesting conversation, the old priest addressed BLANCHE:

“The measure of your misfortunes and sufferings is this day complete; you must no longer remain in this sinful world; step on this piece of white silk, that I may raise you to the celestial abodes.” BLANCHE obeyed; the priest pointed with his finger to the silk,

which instantly changed into a radiant cloud, that gently embraced BLANCHE, and raised her to the ninth heaven, shining with brilliancy and glory.

The priest next spread on the ground a piece of blue silk, and called HAN-WEN. "My worthy disciple," said he, "step on this piece of blue silk, that I may raise you to heaven to share the happiness of your spouse."

The priest having pronounced the spell, the silk was changed into an azure cloud, which surrounded HAN-WEN, and raised him majestically into the air. The two groups of luminous clouds floated gently towards the west, and were lost in space.

It only remains to tell that MONG-KIAO, or rather WEN-SING, married his cousin, that they had a numerous offspring, and that their descendants attained the highest dignities in China.

ART. XXVII.—*Biographical Sketch of his late Royal Highness*
 ABBAS MIRZA, *Prince Royal of Persia, Hon. M.R.A.S.,* &c. &c.*

AMONGST the crowned heads and princes of royal blood in Asia who have taken an interest in the welfare of the Royal Asiatic Society, we have to name the Sháh of Persia, and his second son, the Prince Royal, ABBAS MIRZA. The latter is lost to his country and to us; and the untimely termination of his career is both a matter of public concern, and has especial claims on the notice and sympathy of the Society, from the peculiar relation in which his Royal Highness stood with respect to it.

In the ardent pursuit of his views of public administration, and thwarted, perhaps, in the prosecution of his schemes for the total subjugation of Khorasán, and the recovery of the anciently more extended boundary of the empire in the direction of Herát and Kandahár, ABBAS MIRZA unhappily fell a victim to the attack of an epidemic disorder last year, while marching to rejoin his army. The loss of a favourite son, and the disappointment attendant on the annihilation of plans formed to secure the future tranquillity of his kingdom, were almost too much for the exhausted frame and constitution of the Sháh, so that the greatest apprehensions were entertained for his safety. His majesty, however, has recovered, and, it is understood, has since named his grandson, Prince MUHAMMED MIRZA, the eldest son of the late Prince Royal, and now about twenty-seven years of age, as his successor to the throne.

ABBAS MIRZA was known to the western world as a prince who laboured to introduce such improvements in his country as might enable the people to emulate, in military prowess and in literary attainments, the present generation in Europe, and who studied, for the advancement of this object, to communicate to them the active habits and superior intelligence of those Europeans who visited the Persian court. Not a little was effected, within the sphere of the prince's direct authority, by slight changes in the national costume.

* We are principally indebted for the materials of this sketch to the kindness of Major Sir Henry Willock, K.L.S., a gentleman who, in his official capacity as British Chargé d'Affaires at the Persian court, had ample opportunities of becoming acquainted with the character and views of the enlightened prince in question.—
 ED.

The skirt of the garment was shortened ; the European shoe was substituted for the Persian slipper ; and the hitherto slip-shod shambling citizen of Tabriz, having the better use of his limbs, now stepped with firmness and alacrity, so that a general improvement of gait, as well as a gradual development of increased activity, were the results of an apparently trifling alteration. All travellers, indeed, have been struck by the manliness of a native of Azerbaijân of the present day, when contrasted with the effeminacy, and proneness to luxury and sensuality, of the modern youth of Shirâz and the southern provinces. Of the prince's own costume, the distinguishing characteristic was simplicity ; and thus the broad cloth of Europe, and the cotton fabric (*kedek*) of Persia, supplanted the brocades and silk stuffs which were formerly in use.

But the spirit of improvement set on foot by the Prince Royal produced a marked and beneficial change in the habits and manners in general of those subject to his authority ; while the capital of the province of which he was governor might, in comparison with other parts of Persia, be considered as Europe in Asia.

How far the introduction of the European system of military tactics has proved beneficial to Persia, it is not our province to inquire ; but it may be stated, that whether good or bad, it was the work of ABBAS MIRZA. It undoubtedly made the government formidable to Turks, Arabs, Afghâns, and Uzbeks ; but the calamitous result of two successive struggles against the hardy troops of Russia, may lead to the inference that a more efficient resistance might have been made by an adherence to the peculiar mode of warfare for which Persia was anciently celebrated.

In the prosecution of the same enlightened views, ABBAS MIRZA sent some young men to be educated in England, and it was his wish that they should translate such works from the English into the Persian language, as were fitted to improve the knowledge and direct the taste of their countrymen. In connexion with this subject it may also be mentioned, that he established a printing-press at Tabriz, and the Society is in possession of works* executed at this establishment which, for beauty of type, far exceed any thing that has been yet produced either in Europe or India, if we except the specimens recently pub-

* *Muharrrik al Kulûb* ; or, Discourses on the Martyrdom of some of the principal Muhammedan Saints ; a work compiled in the reign of KARÎM KHÂN, by MULLÂ MAHDÎ, of *Narâgh*, at the request of ABDUL RIZÂ KHÂN, of *Kâshân* : and *Husainiyah*, a work written by MULLÂ IBRAHÎM, in the time of HÂRÛN-AR-RASHÎD. For both these works the Society is indebted to the attention of SIR HENRY WILLOCK.—ED.

lished by the Native Education Society at Bombay,* which nearly equal in excellence the finest manuscripts; and the latter, it should be remarked, are not printed, but lithographed.

ABBAS MIRZA was remarkable for the comeliness of his person and the elegance of his address. His command of language and power of pleasing were conspicuous, and rendered his conversation fascinating; it may, indeed, be said, that no person ever left his royal highness's presence without being strongly impressed with his superior talent and cultivated taste.

In his public character as a governor he was mild, open to appeal, and the injured never sued in vain for redress. He afforded the greatest encouragement to commerce; merchants of respectability were not denied access to him, and all private property was respected. His confidence in the individual respectability and probity of Englishmen was unbounded, and he preferred their services to those of natives of other countries. Of the many European adventurers who entered his employment, none left him dissatisfied; and he never failed to adhere to his engagements even with those who had not fulfilled the expectations to which their pretensions had given rise, while in his private pecuniary transactions he was strictly just and honest. His character altogether, indeed, had so much of the ancient principles of truth, simplicity, and general interest for the welfare of his country in its composition, that, since the history of almost every age shews us, more or less, how the energies of one man who is supreme may impel, and even seem to inspire the faculties of the nation he governs, it was not difficult to fancy in ABBAS MIRZA the individual whose powerful and liberal mind was to create a new epoch in the destinies of his future kingdom towards which his views were so elevated and expanded; while he contemplated the higher range in civilisation attained by the nations of Europe with a rare disposition of candour and liberality; no petty jealousy for a moment clouded his brow when conversing on such subjects, but a noble emulation to tread the same glorious path seemed the pervading feeling of his heart.†

It is unnecessary to touch on the failings of this prince, for though many blemishes obscured the bright points of his character, yet, making due allowances for the deficiencies of an Asiatic education, and the baneful influence of that flattery and adulation which corrupt and

* The *Anwārī Sohailī* of HUSAIN VĀIZ KĀSHIFĪ, folio, published in 1828; and the History of the rise and progress of the Muhammedan power in India, by MUHAMMED KĀSIM FERISHTA, in two vols. folio, published in 1833. A translation of the latter work was published in 1829, by Colonel BRIGGS.

† See Sir ROBERT KER PORTER's Travels.

enervate the mind of a *Sháhzádeh* from his cradle, we shall find occasion rather to be surprised at the many transcendent qualities displayed in one subjected to such disadvantages, than disappointed in being forced to acknowledge that there was much in the character of ABBAS MIRZA which would not bear the test of strict examination and display. It is in itself no slight praise to say, that his royal highness was far superior to all his countrymen in endowments and intelligence. He is supposed to have been about forty-eight years of age at the time of his decease.

ART. XXVIII.—*Biographical Sketches of the Mogul Emperor JEHÁNGÍR; his Sons Sultán KHURRAM and Sultán PARVÍZ; his Grandson Sultán SHUJÁ; and the principal Personages of his Court, by Major CHARLES STEWART, M.R.A.S.; intended as an Explanation of a valuable original Painting in Water Colours, presented by that Gentleman to the Royal Asiatic Society, and now deposited in its Museum.*

THIS very curious and highly-finished painting represents the court of the Emperor JEHÁNGÍR at Agra, apparently at night. The name of the artist does not appear on the picture; but as the emperor's grandson, Sultán SHUJÁ, who is here portrayed as a boy of about nine years of age, was twenty-four years old when appointed to the government of Bengal in A.D. 1639, the date of the painting may be assumed to be about A.D. 1625.

In the autobiography of JEHÁNGÍR, of which a translation by Major DAVID PRICE, M.R.A.S., was published by the Oriental Translation Fund, the emperor mentions a painter named ABD-AS-SAMAD, who, it is not improbable, may have been the artist to whom we are indebted for this record. Sir THOMAS ROE mentions the skill of the portrait-painters attached to the court of JEHÁNGÍR, where he was sent as ambassador from England in 1614–15.

The painting was brought to England in the year 1775 by Colonel ALEXANDER CHAMPION, who commanded the Bengal army against the Rohillas in the preceding year.

We now proceed to notice the individuals whose portraits are to be found in this performance. And first :—

THE EMPEROR JEHÁNGÍR SEATED ON A GOLDEN THRONE.

This personage, whose title signifies “conqueror of the world,” was the son of the celebrated AKBAR, and great grandson of BÁBER,

the conqueror of India. In his autobiographical memoirs, translated by Major DAVID PRICE, M.R.A.S., he informs us that he ascended the throne of Hindústán in the month of October 1605, at the age of thirty-eight, and that he was called MUHAMMED SELÍM, in honour of a celebrated saint of that name, for whose disciples he ever retained the highest respect; he also describes his throne and crown, both of which were of immense value. His dominions, consisting of twenty-two provinces, extended from *Kandahár*, on the north-west, to the south-east point of Bengal, producing a revenue of nearly 50,000,000 sterling.

The first political event of his reign was the rebellion of his eldest son KHUSRAU, whose mother was sister of the celebrated Hindú prince RÁJÁ MÁN SIN'HA, and whose wife was daughter of KHÁN A'ZIM, the vizír. This rebellion terminated in the capture of the prince, and the annihilation of many of his followers.*

The next event we shall relate, is the emperor's marriage with the celebrated NÚR JEHÁN (light of the world). This event, which is detailed at full length in many publications,† is briefly as follows :

KHUJA GHAIAS‡-AD-DÍN, a Tátár, resolved to seek his fortune in India, and while crossing the desert with his wife, a female child was born, and brought to Lahore where AKBAR then held his court. The KHUJA being a man of address and good education, soon obtained employment; and his daughter being well brought up, was at an early age named MIHR AL NISÁ (the sun of women), and betrothed to her countryman ALÍ KULÍ, entitled the Lion Slayer (SHÍR-ARGAN); but having been seen at a royal entertainment by Prince SELÍM, the latter fell desperately in love with her. The marriage, however, took place; and the husband was appointed to the command of Bardawán, a district of Bengal.

It is said that soon after the succession of JEHÁNGÍR he caused his rival to be murdered. If such were the case, he was probably conscience-struck; for although the lady was brought to court, he did not see her for a considerable time. At length he visited her, and was so much captivated, that he gave immediate orders for a splendid marriage to take place.

He says in his memoirs: "When SHÍR ARGAN was killed, I sent for the *Kází*, and contracted a regular marriage with her, assigning for her dowry the sum of eighty lacs of gold mohrs. I presented her,

* See Dow's History of Hindostan, vol. iii. p. 3.

† Vide Dow's Hindostan; the History of Bengal; and the Edinburgh Cabinet Library, vol. vi.

‡ Dow's editor, by way of softening this name, has changed it to *Aias*.

moreover, a necklace of pearls containing forty beads, each of which cost 40,000 rupees. At the period in which this was written, I may say that the whole concern of my household, whether gold or jewels, is under her sole and entire management. Of my unreserved confidence, indeed, this princess is in entire possession; and the whole fortune of my empire has been consigned to the disposal of this highly endowed family, the father being the comptroller of my treasury, the son my generalissimo, and the daughter the inseparable companion of all my cares."

He at first called her NÚR MAHAL (light of the palace); but changed it to NÚR JEHÁN (light of the world). She outlived the emperor above twenty years, and died in her own palace at Lahore, A.D. 1645.* It is much to be regretted that a portrait of this extraordinary lady has not been preserved.

It is not true that JEHÁNGÍR struck the *Zodaic Medals* on her account; but he caused a portion of the current coin to be stamped with these words:—"By order of the Emperor JEHÁNGÍR. Gold acquired a hundred times its value, by the name of the Empress NÚR JEHÁN."†

It was during the reign of JEHÁNGÍR, that two missions were sent from England to his court, the first by the East India Company, conducted by Captain HAWKINS, for the purpose of opening a commercial intercourse with India; the second by the celebrated Sir THOMAS ROE (whose memoirs are to be found in many biographical works), as ambassador from King JAMES I. HAWKINS, after much difficulty, arrived at Agra on the 16th April, 1609, and being able to speak Turkish was most favourably received by the emperor, who subsequently insisted on his marrying a young Armenian lady. He succeeded in obtaining the royal *promise* for an unlimited extension of the English trade, but being opposed by a violent party at court, headed by ABDUL HUSAIN, was, at the end of two years and a half, obliged to quit Agra without having effected any object of his mission.

Sir THOMAS ROE sailed from Gravesend in January 1615, and landed at Surat in the following September: from thence he proceeded to *Burhánpur*,‡ where he was graciously received by the Prince PARVÍZ, second son of the emperor, then governor of the province. After a short residence with the prince, Sir Thomas advanced

* The royal tomb is described by Lieut. BURNES, p. 159, vol. iii. of his *Journey to Bokhárá*.

† KHÁFÍ KHÁN'S History.

‡ Written frequently but erroneously *Berhampore*.

to the then royal residence of *Ajmír*. He reached that city on the 23d December, but did not obtain an audience of the monarch till the 10th of January, 1616. He then delivered the royal letter, and met with a very honourable reception; many other interviews took place, and Sir THOMAS fondly hoped to obtain all his demands, but found himself opposed by the same hostile cabal as HAWKINS had been, headed by MUKARRIB KHÁN governor of Surat, by ASUF KHÁN the vizír, and by the prince KHURRAM, then in great favour with his father. During Sir THOMAS's stay at *Ajmír*, he beheld with astonishment the display of pomp and magnificence of this court: the person of the monarch on high occasions was not only covered, but completely laden with diamonds, pearls, and rubies. Even the elephants, beside rich trappings, had their heads covered with valuable jewels. The ambassador was particularly struck with the range of royal tents, surrounded by screens of half a mile in extent. He declares the camp the most magnificent object he ever beheld, the whole resembling a beautiful city.

Sir THOMAS's description of the throne (which was afterwards carried away by NÁDIR SHÁH, the Persian sovereign), is also surprising. He says the emperor was a good-natured easy man, but much addicted to drunkenness; that he gave great encouragement to artists; that the portrait of an English lady was so accurately copied by his painters that he had some difficulty in discovering the original, and that the carpenters succeeded equally well in imitating King JAMES's state coach.*—See CHURCHILL's and PINKERTON's Collection of Voyages.

SULTÁN PARVÍZ, the second son of the emperor, who received the English ambassador, Sir THOMAS ROE, at *Burhánpur*, frequently, but nominally only, commanded the royal armies, and he died before his father. His character was that of a harmless quiet man, calculated to pass through life without either acquiring fame or exciting envy.

SULTÁN KHURRAM was the third son of the emperor, and who, in consequence of the death of his brother KHUSRAU PARVÍZ, succeeded his father on the first day of February, A.D. 1628, under the title of SHÁH JEHÁN, *King of the World*.

He was suspected of having caused the death of his elder brother

* JEHÁNGÍR died in November 1627, on his way from Kashmír to Lahore, and was buried in a superb mausoleum in the vicinity of that city, but on the opposite side of the river *Raví*. The empress NÚR JEHÁN, was probably buried there also. A description of the tomb may be found in page 159 of Lieut. Alexander Burnes's recent journey to Bokhárá. Lieut. B. calls it *Shálimar*, "*House of joy*," but *Sháh al Amár*, "*The king of edifices*," is, I believe, the correct appellation.

KHUSRAU. He rebelled against his father in the year 1624, and subdued the provinces of Bengal and Bahár, but was defeated by MAHÁBAT KHÁN. He there wrote letters to his father expressive of his contrition, and was forgiven. The events of his long but disastrous reign may be found in the works before referred to.

SULTÁN SHUJÁ, the emperor's second grandson. He was at that time about ten years old, and was detained at court as an hostage for the good behaviour of his father, the prince KHURRAM.

At the age of twenty-four, A.D. 1639, he was appointed governor of Bengal. One of his first acts was to transfer the seat of government from Dakka to Rajmahal, called also *Akbar-nagar*. He built there an elegant palace, and strengthened the fortifications erected by RÁJÁ MÁN SINHA. It was SULTÁN SHUJÁ who originally permitted the English to erect factories in Bengal; the first was built at Balladore, the second at Hooghly; but the ships were not allowed to enter the Ganges.

For eight years he ruled Bengal with great justice, but was then removed to the government of Kábul. In a short period he was re-appointed to Bengal, and continued to hold it till the unfortunate contest with his brother AURANGZÍB, A.D. 1659.

In the year 1660 he was compelled to take refuge in Arracan, and was there basely murdered with his sons by the rájá of that province.

KHÁN AAZIM (the superior lord), the foster-brother and vizír of the late Emperor AKBAR. He joined the party who wished to raise KHUSRAU, the eldest son of JEHÁNGÍR, to the throne in opposition to the father; and although allowed to retain his office, was never forgiven his offence. The sons of a *nurse* in the East, it may be remarked, are considered as half-brothers; and the emperor, in his memoir, says that he used, on great occasions, to consult the *mother* of this personage.

KHÁN KHÁNÁN (the lord of lords), son of the famous BAIRÁM KHÁN, preceptor of AKBAR, and regent during his minority. This nobleman, on several occasions, commanded the imperial armies, but was not always successful. He is frequently mentioned in the third volume of Dow's history, and in JEHÁNGÍR's memoirs. In fact, he was the tutor of the Prince PARVÍZ when visited by Sir THOMAS ROE at *Burhánpur*.

KHÁN JEHÁN (the lord of the world). A very celebrated general of the Afghán royal family of *Lodi*. He for a long time commanded in the Dekkan, but rebelled against SHÁH JEHÁN, and was killed in an engagement with the royal troops A.D. 1631.

MÍRZÁ RUSTAM, great-grandson of SHÁH TAHMÁSP of Persia. His

daughter was married to Sultán PARVÍZ. He was a very extravagant character, and was severely reprimanded by the emperor on several occasions, but had the command against the Persians A.D. 1632.*

MURTEZÁ KHÁN FERÍD (the incomparable lord) BOKHÁRÍ (of Bokhára). He commanded the city guards of Agra when the Emperor AKBAR died, A.D. 1605, and while KHÁN AAZIM, and the Rájá MÁN SINHA, were plotting to set up Sultán KHUSRAU on the throne. This officer ordered the gates to be shut, and, taking the keys in his hands, hastened to the palace of SELÍM (JEHÁNGÍR), and, throwing himself on his knees, saluted him as emperor. For this service he was advanced to the rank of paymaster-general. He was sent in command of the army against the Prince KHUSRAU; he was also employed on many occasions, and wrote the history of JEHÁNGÍR. He was for some time vizír, but having had a stroke of the palsy, was obliged to resign.

TARBIYAT KHÁN (the well-instructed lord), was appointed by the emperor SHÁH JEHÁN governor of Kábul, but A.D. 1641 was removed for oppression. He was subsequently, in the reign of AURANGZÍB (AALAMGÍR), sent as ambassador to the court of Persia; but owing to a mistake by the secretary in making out the titles of SHÁH ABBÁS, that monarch was much incensed, and drove away the ambassador with great contumely A.D. 1666.

The next figure has unfortunately no name attached to it.

RÁJÁ SURIJ SINHA.

ANBIR RAY, the Hindú accountant, or comptroller of the household.

The *Chaurí Bardár*, a confidential servant, who carries the fly-fan.

FÍRÚZ KHÁN, the chief eunuch.

The second eunuch.

Second Row.

MUKARRIB KHÁN (the confidential lord). A great favourite of the emperor JEHÁNGÍR, and selected by him to bring the family and immense wealth of the deceased Prince DANÍÁL from the Dekkan, for which service he was rewarded with the government of *Gujarát*.

He is particularly mentioned by Captain HAWKINS, the East India Company's agent. When the emperor was seized by MAHÁBAT KHÁN, he forced his way on the royal elephant, and waited on the monarch during his confinement.

MÍRZÁ SULTÁN was the son of MÍRZÁ SHÁH KUTCH, Prince of *Badukhíhán*. When a youth, he came to seek his fortune at the

* See *Jehángír's Memoirs*, pp. 63, 115, and 138. *Dow*, vol. iii.

Mogul court, was adopted by JEHÁNGÍR, and became a great favourite. See *Memoirs*, p. 29.

MUSTAFÁ KHÁN (the purified lord). From his position at court he must have been of high rank, but he is not mentioned in any of the memoirs.

I'TIMÁD-AD-DOULAT (the pillar of the state). He was the father of NÚR JEHÁN, and on the illness of MURTEZÁ KHÁN was appointed vizír or prime minister, and ruled with great vigour and justice.

I'TIBÁR KHÁN (the trustworthy lord). He was governor of Agra when SHÁH JEHÁN rebelled against his father, A.D. 1622, and defended the fortress till the prince was compelled to retire.

NAJÍB KHÁN (the noble lord), was one of the saiyids of Kazvín. He wrote seven volumes of history, and was for a time one of the emperor's preceptors. In the picture he is called *Nakíb* KHÁN, but it is probably a mistake.

MAHÁBAT KHÁN (the formidable or beloved lord). He was the person who seized the emperor and NÚR JEHÁN, and was altogether one of the most celebrated characters in Oriental history.

ASAF KHÁN (the brother of NÚR JEHÁN and son of I'TIMÁD-AD-DOULAT). He succeeded his father as prime-minister, and governed the empire for many years; his daughter was the Empress MUMTAZÁ ZEMÁNA (*the distinguished of the age*) whose tomb, called the *Táj Mahal*, erected by SHÁH JEHÁN, and so beautifully depicted by Mr. W. DANIELL, is still in existence near the city of Agra.

Five disciples of the celebrated Saint MOYIN-AD-DÍN CHASTÍ, whom JEHÁNGÍR had selected as his patron saint, and as his slave, wore *ear-rings*; which fashion was followed by the princes and many of the nobility.

TÁTÁR KHÁN (a Tartar nobleman). The emperor, in his Memoirs, says he had many thousand Uzbeks or Tartars in his army; but he had no confidence in them, as they were very fickle.

KHÁN SÁDIK (the sincere lord).

RÍÁ, or ZÍÁ KHÁN.

ZAFFIR KHÁN (the lord of victory) gained some battles in Tibet during the reign of SHÁH JEHÁN.

KHUWAJA ABUL HASAN (the slave of HASAN). He was acting minister during Captain HAWKINS's mission; and is also mentioned by Sir THOMAS ROE. He was esteemed a good general.

KHUWAJA JEHÁN (the universal merchant).

MUZAFFIR KHÁN (the victorious lord). He was the general who commanded the troops sent by SHÁH JEHÁN in pursuit of KHÁN JEHÁN, as mentioned in the notice of that nobleman; and for this

service received the title which had been borne by his adversary, viz. KIIÁN JEHÁN.

IRÁDAT KHÁN (the well-wishing lord). He was governor of the province of Khándesh, and during the rebellion of Lodi was raised to the title of AZIM KHÁN, *the great lord*; but not being successful, was superseded by the Vizír ASAF.

IBRAHÍM KHÁN (the Lord Abraham). He was married to the sister of the Empress NÚR JEHÁN, and being a distinguished officer, was appointed in the year 1618 Governor of Bengal. It was during his government that the English first visited Bengal. He also had the honour of defending the province against the Prince SHÁH JEHÁN, and lost his life in the contest.

I'TIKÁD KHÁN (the trustworthy lord). He was son of the Vizír ASAF KHÁN, and, consequently, nephew of the Empress NÚR JEHÁN. During the short period that Sultán SHUJÁ was governor of Kábul, this nobleman acted for him in Bengal; but not being desirous of employment, relinquished his charge and returned to court.

ABDALLÁH KHÁN (the lord-servant of God). He was a very celebrated general; was employed in the pursuit of KIIÁN JEHÁN LODI, and in quelling the insurrection at *Kanauj*, when 20,000 of the rebels were destroyed.

HÁZIR KHÁN (the lord in waiting).

KHIDMATGÁR KHÁN (the chief of the servants).

RÁJÁ SARIK DEO (a Hindú chief).

NÚR-AD-DIN KULÍ KHÁN (the lord the light of religion). When the emperor was about to visit Kashmír, the sum of ten lacs of rupees was advanced to his officers for the purpose of making the road, and building bridges, &c.

MUATANID KHÁN (the trustworthy lord).

KHÁNAZÁD KHÁN (the son-adopted lord). This personage was the son of the celebrated MAHÁBAT KHÁN. When the latter was appointed to the government of Bengal, he nominated his son as his deputy, and sent him to take charge of the province; he did so, and collected a large sum of money, which he forwarded to court; but, before it arrived, the dispute between the emperor and MAHÁBAT had taken place; in consequence of which KHÁNAZÁD KHÁN relinquished his post, and was allowed to retire in safety.

RÁJÁ KISHEN DASS (a Hindú chief).

FEDÁI KHÁN (the devoted lord). When MAHÁBAT KHÁN had seized the emperor, this personage, with some others of the nobles, endeavoured to rescue him, and was severely wounded in the contest; for which he was rewarded with the government of Bengal, and

retained it till after the succession of SHÁH JEHÁN, when he was superseded by KÁSÍM KHÁN JOBUNÍ, who drove the Portuguese out of Bengal.

HABSHÍ KHÁN (the Abyssinian lord). It is probable that this name belongs to the preceding, who has much more the appearance of an African.

MÍÁN TÁN SÍN, a very celebrated musician and wit, at the court of Akbar.

The Torchbearer (*Masaljí*).

N.B. More detailed accounts of these personages will be found in Dow's Translation of FERISHTA; Major STEWART's History of Bengal; Major PRICE's Autobiography of Jehángír, &c. &c.

ART. XXIX.—*Biographical Sketch of the Literary Career of the late Colonel COLIN MACKENZIE, Surveyor-General of India; comprising some particulars of his Collection of Manuscripts, Plans, Coins, Drawings, Sculptures, &c. illustrative of the Antiquities, History, Geography, Laws, Institutions, and Manners, of the Ancient Hindús; contained in a letter addressed by him to the Right Hon. Sir ALEXANDER JOHNSTON, V.P.R.A.S. &c. &c.*

[THE Catalogue of the Mackenzie Collection published at Calcutta by Professor WILSON, in the year 1828, being with difficulty procurable in England, it has been thought that the following account of that Collection might not be unacceptable to those persons who feel an interest in the subjects which it was intended to illustrate, and who may not be aware of its nature and extent.

This sketch was communicated by Colonel MACKENZIE himself in the year 1817, to Sir ALEXANDER JOHNSTON, whom he had known from his earliest youth, with a view to its publication in the event of Col. MACKENZIE's decease before any accurate and complete catalogue of the Collection should be prepared; and it is the document alluded to by Sir ALEXANDER, in the evidence given by him before the Committee of the House of Commons, in the year 1832; on which occasion he proposed that the government should take the necessary measures for authenticating and completing the collection, in all its different departments of science and literature.

As this subject was also referred to at the anniversary meeting of

the Royal Asiatic Society, held in May last,* it may be proper to state, that the Council transmitted an application, through the Right Hon. the President of the Society, to the Hon. Court of Directors of the East India Company, soliciting it to avail itself of the ready means now in its power, of laying open and bringing into use the whole of this valuable collection.]

MY DEAR SIR ALEXANDER,

1. No one can have a fairer claim than yourself to expect some account, however concise, of the nature of those inquiries in which, you are aware, my curiosity, if not my attachment to useful research, has induced me to embark, for a great part of the term of a residence in India which has now extended to several years. The chief predisposing causes of a course so foreign to the general habits of military men, and so little prepared for by early instruction, it were unnecessary to enlarge upon on the present occasion; I must, however, attribute some part of them to the early seeds of passion for discovery and acquisition of knowledge, and to ideas first implanted in my native isle; to these I may add a further stimulus, in the contemplation of the opportunities too often neglected or passed over in doubt, for want of a conviction of the utility of those efforts, that, if steadily directed, could, in many instances, acquire and preserve a body of information, available for those more regular processes of investigation which may be conducted on more permanent principles.

2. That in the midst of camps and the bustle of war, and of travel and voyages, the human mind may be exercised to advantage has been long known and acknowledged; and although all "that a CÆSAR wrote, or a CAMOENS sung," may not be reached by every military adventurer, it is nevertheless universally admitted, what a celebrated sage of antiquity writes, "*that the human mind can expand to the occasion.*"† That science may derive assistance, and knowledge be diffused, in the leisure moments of camps and voyages, is no new discovery; but, in complying with your wish, I am also desirous of proving that, in the vacant moments of an Indian sojourn and campaign in particular (for what is the life of an Indian adventurer but one continued campaign on a more extensive scale), such collected observations may be found useful, at least in directing the observation of those more highly gifted to matters of utility, if not to record facts of importance to philosophy and science.

3. The first thirteen years of my life in India, from 1783 to 1796,

* See Journal of the Royal Asiatic Society, No. I. p. 165.

† This sentiment is in TACITUS, I think (from recollection), in a speech of TIBERIUS.

may be fairly considered as of little moment with regard to the objects pursued latterly, as collecting observations and notices of Hindú manners, of geography, and history; for, with every attachment to this pursuit, to which my attention was turned before I left England, and though not devoid of opportunities, yet the circumscribed means of a subaltern officer, my limited knowledge of men in power or office, and the necessity of prompt attention to military and professional duties, did not admit of that undeviating attention which is so necessary at all times to the success of any pursuit; much more so to what must be extracted from the various languages, dialects, and characters, of the peninsula of India.

4. A knowledge of the native languages in particular, which is so essentially requisite, could never be assiduously cultivated, in consequence of the frequent changes and removals from province to province, from garrison to camp, and from one desultory duty to another. Official encouragements to study the languages of the vast countries that have come under our domination since my arrival in India, were reserved for more happy times, and for those who are more fortunate in having leisure for the purpose. From the evils of famine, penury, and war, the land was then slowly emerging; and it struggled long under the miseries of bad management, before the immediate administration of the south came under the benign influence of the British government.

5. On the whole of this period, in which I have marched or wandered over most of the provinces south of the *Kistna*, I look back with regret; for objects are now known to exist that could have been then examined; and also traits of customs and of institutions that could have been explained, had time or means admitted of the inquiry.

6. It was only after my return from the expedition to Ceylon in 1796, that accident, rather than design (though ever searching for lights that were denied to my situation), threw in my way those means that I have since unceasingly employed, not, I hope, without some success, of penetrating beyond the surface of the antiquities, the history, and the institutions, of the south of India.

7. The connexion I then formed with one person, a native and a Bráhmaṇ,* was the first step of my introduction into the portal of Indian knowledge. Devoid of any knowledge of the languages myself,

* The lamented KAVELLI VENKATA BORIA, a Bráhmaṇ, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all sects and all tribes to the course of inquiry followed with these surveys. After seven years' service he was suddenly taken off from these

I owe to the happy genius of this individual the encouragement to pursue, and the means of obtaining, what I had so long sought ; for which purpose an acquaintance with no less than fifteen different dialects, and twenty-one characters, was necessary. On the reduction of Seringapatam, in 1799, not one of our people could translate from the Kanarese alone ; at present we have translations made not only from the modern characters, but the more obscure and almost obsolete characters of the *Sassanams* (or inscriptions) in Kanarese and in Tamil ; besides what have been done from the Sanscrit, of which, in my first years in India, I could scarcely obtain any information : but from the moment the talents of the lamented BORIA were applied, a new avenue to Hindú knowledge was opened ; and though I was deprived of him at an early age, his example and instructions were so happily followed up by his brethren and disciples, that an establishment was gradually formed, through which the whole of our provinces might be gradually analysed by the method thus fortuitously begun and successfully followed so far. Of the claims of these individuals, and the superior merits of some, a special representation has been made to this government.

8. For these thirteen years, therefore, there is little to shew beyond the journals and notes of an officer employed in all the campaigns of the time : first, towards the close of the war of 1783, in the provinces of Koimbatore and of Dindigul ; afterwards on professional duties in the provinces of Madras, Nellore, and Guntore ; throughout the whole of the war, from 1790 to 1792, in Mysore, and in the countries ceded to the NIZÁM by the peace of 1792 ; and from that period engaged in the first attempt to methodise and embody the geography of the Dekkan, attempts that were unfortunately thwarted or impeded by measures which it is unnecessary here to detail : the voyage and campaign in Ceylon may be noticed as introductory to part of what followed on my return to resume the examination of the geography of Dekkan.

9. Some voluntary efforts for these purposes had at last excited the notice of a few friends in the field, in the campaigns in Mysore, too partial, perhaps, to my slender talents, and my ardour for the pursuit ; and in 1792, after the peace of Seringapatam, I was sent from the army in Mysore, by the desire of the late revered Lord CORNWALLIS, with the small detachment at first employed in the NIZÁM's domi-

labours, but not before he had formed his younger brothers and several other useful persons of all castes, Bráhmans, Jainas, and Malabars, to the investigations that have since been so satisfactorily pursued.

nions, for the purpose of acquiring some information of the geography of these countries, and of the relative boundaries of the several states then assuming a new form and new limits.

10. It would be tedious to relate the difficulties, the accidents, and the discouragements that impeded the progress of this design from 1792 to 1799,—the slender means allotted, from the necessity of a rigid (no doubt, a just) economy; the doubts and the hinderances ever attendant on new attempts; difficulties arising from the nature of the climate, of the country, and of the government—from conflicting interests, and passions, and prejudices, both difficult to contend with and unpleasant to recollect.

11. In the year 1796, a general map of the NIZÁM's dominions was submitted to government for the first time, compiled and digested from different materials of various authorities, described in a memoir that accompanied it, and designed rather as a specimen for future correction, and to shew what was wanting, than to prove what was done. It had, however, the use of bringing the subject into one point of view; further inquiry in 1798 and 1799 improved its supplements, and some encouragement was then held forth that induced perseverance in the design, though but little effectual assistance was given; and my removal from any share in the direction of the Dekkan surveys in 1806, put a stop to the further prosecution of this map. It has not, however, been neglected, and it is hoped it may yet be resumed by the revisal of the materials since collected, though on a more circumscribed scale than was once intended.

12. On my return to Haiderábád in 1798, for the *third time*, to resume the investigations of *Dekkan geography*, measures were proposed, and in part methodised, for describing the whole of that territory; and before 1799 considerable assistance was obtained from a copy of the regular official *daftar* of the Dekkan, in its provincial and even more minute divisions. This has been since translated from the Persian, as well as certain MSS. of authority, which were proposed as the basis of the plan to be followed in the inquiry and description. The Dekkan was in fact then a *terra incognita*, of which no authentic account existed, excepting in some uncertain notices and mutilated sketches of the marches of BUSSY, and in the travels of TAVERNIER and THÉVENOT, which by no means possess that philosophical accuracy demanded in modern times.*

13. This plan was nearly upset at the commencement by the new war with TIPÚ in the year 1799; it may be satisfactory, however, to know, that the attempts then made were not without their use both in

* See GENTILE'S Opinion on the Geography of India. Voyages aux Indes.

a military light (as described more fully in official reports), and in anticipating measures that have since been, or may still be, advantageously followed in arranging the history, antiquities, and statistics of that interesting country.

14. After the reduction of Mysore in 1799, and in the arrangements that followed, I was employed in furnishing the commissioners with geographical information, to assist in the arrangement of the limits of the subject of partition. On my return to Madras, the governor-general (the Earl of MORNINGTON) being justly of opinion that a more complete knowledge of these countries was indispensably necessary for the information of government, was pleased, in the most handsome manner, without solicitation or any personal knowledge, to appoint me to survey Mysore, with an establishment suited rather to an economical scale of expenditure than to so extensive an undertaking, intended to be carried through a country so little known, that the position of some of the provinces ceded by the treaty of partition could not be ascertained* till this survey was carried forward, and that under peculiar circumstances of embarrassment.

15. In conformity with my original ideas, I considered this opportunity favourable for arranging a scheme of survey embracing the statistics and history of the country, as well as its geography; and therefore submitted a plan for this purpose, which was approved of by the government. Three† assistants and a naturalist were then for the first time attached to me; yet this moderate establishment was immediately afterwards disapproved of in England, and a design that originated in the most enlightened principles was nearly crushed by the rigorous application of orders too hastily issued, which were received in India in the end of 1801, when I had, at very considerable hazard of my health, just completed the survey of the northern and eastern frontier of Mysore.

16. How far the idea suggested was fulfilled, it is not for me to say; from adverse circumstances, one part was nearly defeated, and the natural history² was never analysed in the manner I proposed and expected in concert with the survey. The suspense I was placed in from the reduction of the slender stipend allotted to myself, both for my salary and to provide for increasing contingencies, was in itself sufficiently mortifying; and the overthrow of the establishment first

* For instance, Hollollkaira, ceded to the Mahrattas; Gúdikatta, on the N.W. of Chitteldrúg, mistaken for a small part north of Kolar, in the east of Mysore; and many other instances, whence some knowledge of the country rendered a survey indispensable.

† Mr. MATHER, Lieutenant WARREN, and Lieutenant ARTHUR, assistant-surveys; and Dr. HEYNE, surgeon and naturalist.

arranged for the work, while other* branches were favoured in the application of the orders of the court, the effects of these measures on the public mind, and even of my assistants, all contributed to deaden and to paralyse every effort for its completion. Notwithstanding these difficulties, however, the success attending the early researches, and a conviction of its utility, induced me to persevere till 1807; the geography of the provinces of Mysore was actually completed to the minutest degree of 40,000 square miles of territory, considerable materials were acquired for the illustration of its statistics and its history, and the basis laid for obtaining those of the peninsula at large, on a plan which has been undeviatingly followed ever since (see the opinion of the Court of Directors on the completion of the work, letter B annexed).

17. Much of the materials collected on this occasion were transmitted home in seven folio volumes, with general and provincial maps; but it is proper to observe, that still more considerable materials for the history of the south are in reserve, not literally belonging to the Mysore survey, though springing from it. Notices of some of these are in the accompanying sheets.

18. It is also proper to observe, that in the course of these investigations, and notwithstanding the embarrassments in the way of this work, the first lights were thrown on the *history of the country below the Gháts*, which have been since enlarged by other materials constantly increasing, and confirming the information acquired in the *upper country*. Among various interesting subjects may be mentioned,

1. The discovery of the *Jaina* religion and philosophy, and its distinction from that of BUDD'HÁ.

2. The different ancient sects of religion in this country, and their subdivisions—the *Lingavanta*, the *Saivam* and *Pandaram Matts*, &c. &c.

3. The nature and use of the *Sassanams*, and inscriptions on stone and copper, and their utility in throwing light on the important subject of Hindú tenures; confirmed by upwards of 3000 authentic inscriptions collected since 1800, hitherto always overlooked.

4 The design and nature of the monumental stones and trophies

* In the regulations of survey of 9th October, 1810, no less than twenty military officers were attached to the quarter-master-general, exclusive of the military institution and the establishment of native surveyors under the revenue department. The results arising from those departments, compared with that of the Mysore survey, would afford the most just means of judging of the utility of either of the works.

found in various parts of the country from Cape Comorin to Delhi, called *Vírakal* and *Maústíkal*, which illustrate the ancient customs of the early inhabitants, and, perhaps, of the early western nations.

5. The sepulchral tumuli, mounds, and barrows of the early tribes, similar to those found throughout the continent of Asia and of Europe, illustrated by drawings, and various other notices of antiquities and institutions.

19. On the conclusion of the field duties of the Mysore survey, the compilations resulting from it have since at different times occupied much attention. An office was conferred on me in Mysore, which was afterwards confirmed by the Court of Directors, for the purpose of following up the investigations, and digesting and improving the materials in some tranquillity; but on a reform of some branches of the military establishment in 1810, that department was entirely new-modelled, and my appointment ceased, without any compensation, in salary or otherwise, for what I then lost. The Honourable Court in that order had signified their approbation of what had been done, and even sent out other orders encouraging the further pursuit of my inquiries, which have been hitherto but partially attended to, and, from the present aspect of things at this presidency, do not appear likely to be soon fulfilled, either to my satisfaction, or according to the intentions of the Court.

20. At the end of 1810, the government of Madras, on a view of the sudden increase of the expense of surveys in the preceding five years, and the unconnected and confused manner in which these works were executed, without being founded on any general or fixed system, found it necessary to create the office of surveyor-general, similar to one already established at the other presidencies, and was pleased to appoint me (without any previous communication) to this charge, for reasons the propriety of which I had in vain attempted to shew for fourteen years previously. In consequence of the little countenance given to these propositions in Europe,* I had, on the completion of the Mysore survey, relinquished all idea of conducting what would have been gratifying to early habits, and more appropriate to the state of my health and my time of life some years before; and I only undertook the charge at this time in hopes of being useful in assisting to give shape and order to what I had long considered important to the public, and beneficial in an economical point of view to the East India Company.

* And of the measures adopted at Madras in 1806, that I considered adverse and contradictory to the hopes held out to me for years back.

21. I was employed in arranging this office, for carrying on these duties in future, and for combining the execution and results of the several works on one general systematic plan, together with measures for preserving and digesting the various materials resulting from the labours of several years, in connexion with a very considerable reduction* of expense; when, from the exigencies of the military service, my professional attendance on the expedition to Java was required by the concurring authorities of government; and I had only time to deposit the materials then collected in the office, and to propose a plan for its administration during my absence, when my attention was necessarily called to the duties of the expedition. Of that service on which I embarked, with all alacrity, in obedience to the wishes and orders of my superiors, several detailed reports were submitted to government in India, to which my friends need have no scruple in referring.

22. It may not be improper here to observe, that the plan proposed for the surveyor-general's department in 1810, besides a very considerable reduction of the expense previously incurred for different unconnected, and, I may add, inefficient establishments of survey, embraced (at the same time with a gradual extension on one regular system of the usual objects of geographical delineation) the formation of a body of statistical and historical materials, in addition to the mass of geographical and military surveys then collected and deposited by me in one office, for the first time, before my departure. Among these is a copy of the memoirs of the statistical and geographical survey of the Mysore country, with the original sections, charts, and maps constructed from them, on various scales from one to twenty-four miles, which were among the first of the official documents delivered into the office of the surveyor-general, under the inspection of a special committee, early in 1811.

23. Of the Mysore survey, the detailed reports stand on the records of government at Fort St. George, and copies were sent home to England. For the opinions of the authorities at home on the close of that work, the annexed extract is referred to (Letter B). On its final completion in March 1809, the remaining establishment of native surveyors was sent, on my special representation, to the ceded districts, the examination of which has been since effected; thereby

* In the very first year, ending 1st December 1810, the annual expense was reduced from 85,000 or rather 100,000 pagodas per annum, to 55,000 pagodas, by the operation of the plan submitted, and this with more effect than in the former unconnected system—as appears from a table of five years' expense, presented to government on 30th April 1816.

almost completing* an entire survey of all the dominions of the late sovereignty of Mysore, as it existed a few years ago in the plenitude of its power and territory. This work adds 30,000 square miles to the 40,000 formerly reported on (mentioned in B), altogether 70,000 square miles, minutely analysed. The direction of this survey of the ceded districts was voluntarily conducted without any specific compensation, until it fell into the general superintendence of the surveyor-general's office, which is now again reversed and transferred to the surveyor-general of India.

24. While these works were in progress, the collection of materials on the history, antiquities, and statistics of the country, was going on throughout the whole of the provinces, under the presidency of Fort St. George, on the basis of the information originally obtained on the Mysore survey, by natives trained and instructed by me for this purpose, and with the only charge to government of the postage being franked, and the aid of some of the native writers: but all the purchases have been entirely at my private expense, as well as the collection of MSS. throughout the Karnatik Malabar, the southern provinces, the Cirkars, and the Dekkan. The papers annexed explain the progress of this branch during the period of my absence in Java: I regret that I cannot at present recur to other documents more fully explanatory of the extent and nature of these researches into the ancient history and present state of the south of India, as the greatest part of the collection has been sent on to Calcutta to wait my arrival at that presidency.

25. A detailed view of the origin and progress of that branch alone (the historical investigations) would more properly be the subject of a separate memoir: a concise view of a similar attempt made in Java is annexed (in No. A). This was effected under limitations of time and means required by local circumstances; but under a liberal degree of encouragement and protection, both from the local government there, and from two successive governors-general of British India, which heightens the contrast in other cases, and without any expense to government on that account, the success of these investigations justifies the hope, that considerable advantage may be derived from following up the same plan of research wherever the influence of the British government affords the same facilities, in the intervals of military occupation.

26. On my return to this presidency in 1815, I found the office of surveyor-general at Madras was ordered to be abolished, and before

* The survey of Dindigul recently finished, and materials of which are about to be sent home, completes it, that of Barramahli being done several years ago.

I could well go into the revisal and completion of the review of the survey department commenced in 1811, and which had been discontinued in consequence of my being sent on foreign service, I was honoured with the appointment of the office of surveyor-general of India, on a new system which required my residence at Calcutta or Fort William. My attention has in consequence been chiefly turned to that object ever since, with the view of fulfilling the Honourable Court's intentions in conferring an appointment which I must ever consider an honourable mark of distinction, justly demanding efforts that I had no longer in contemplation.

27. I will only further notice the effect of this removal on the inquiries and collection here described. The people trained by me for several years being natives of the coast or the southern provinces, and almost as great strangers to Bengal and Hindústán as Europeans, their removal to Calcutta is either impracticable, or where a few, from personal and long attachment (as my head *Bráhma*n, Jaina translator, and others), are willing to give this last proof of their fidelity, yet still it is attended with considerable expense; and without that assistance, most of what I had proposed to condense and translate from the originals in the languages of this country, could not be conveniently, if at all, effected at Calcutta.

28. I mean, however, to attempt it, and hope in this last stage, preparatory to my return to Europe, to draw up a succinct view of the whole collection, and prepare a *catalogue raisonné* of the native manuscripts, books, &c., and also to give the translated materials such form as may facilitate the production of some parts, should they ever appear to the public, at least by persons better qualified, if the grateful task be not permitted to my years, or to my state of health.

I regret exceedingly that the pressure of business at this moment will not permit of my adding further to this hasty sketch; but it would require an actual inspection and reference to the originals themselves, to give you any tolerable idea of their nature, and of the interest my partiality may attach to them. I hope, however, that it will appear to all considerate men that some leisure for tranquil and exclusive application to their arrangement would be at least necessary to one who has now resided thirty-four years in this climate, without the benefit of once going to Europe, or even to any other presidency, on account of health or private business.

I remain, my dearest Alexander,

&c. &c. &c.

(Signed)

COLIN MACKENZIE.

Madras,
February 1, 1817.

The Collection of Notes, Observations, Journals, and Collections of MSS., Inscriptions, Drawings, &c. made by Colonel MACKENZIE, in India, may be arranged under the following heads :—

1. *Journals, Notes, Observations, and Memoirs, for thirty-four years, kept at intervals on successive Journeys and Campaigns, through all the Provinces now subject to Fort St. George (excepting Malabar and the Cirkars north of the Kistna), from 1783 to 1790.*

These remarks were afterwards extended through the whole of Lord CORNWALLIS'S campaigns in Mysore, from 1790 to 1792, with particular journals of all the operations, elucidated by maps, plans, and drawings of the battles, sieges, &c. Of the several journeys into the newly-ceded districts of the Nizám, Kuddapa, Kanoul, the wild mountains of Yermulla and Nulnulla, &c. bounding the Karnatik as far as the *Kistna* at Purwuttum, till 1794 ; also of four different journeys into the Dekkan, as often relinquished for other expeditions ; the campaign of the Nizám against the Mahrattas in 1795 ; the battle of Kurdla ; the expedition to Ceylon ; reduction of Kolumbo, and return ; a journey to Haiderábád ; thence to Kulburga, with description and drawings of that ancient capital of the Dekkan ; return to Madras ; preparation and materials collected for the designed expedition to Manilla ; return to Haiderábád, and arrangement made for a regular analysis of the Dekkan, and of the Nizam's dominions ; suspended finally for the last campaign and war against Mysore ; the march from Haiderábád for that purpose ; during these military movements, measures proposed and information obtained for the future investigation of the history of Bijanagar, and the ancient Kanara and Tellinga empires ; journal of the campaign, siege, and capture of Seringapatam ; journals through the whole of the survey of Mysore from 1800 to 1807, including observations ; and various memoirs on different subjects, customs of the inhabitants, climate, soil, institutions, &c. (exclusive of the official memoirs sent to Europe), several of them particularly mentioned under their respective heads. After a residence of three years and a half at Madras, under the constant expectation of removal, then follows the expedition to Java ; journals of the voyages, and campaigns, and the interesting journeys through, and a residence in that island for two years ; afterwards on a journey from Calcutta by Benares to Lucknow, Agra, and Delhi, to the mountains dividing Thibet, whence the Jumna and Ganges issue into Hindústán ; back from Hurdwar on the Ganges through Rohilkund, and again to the Ganges ; on this journey of nine months the same method was observed of preserving notes, memoranda, memoirs, and journals ;

and the collection of ancient coins, MSS., inscriptions, and sculptures, considerably increased.

From the frequent and sudden changes of place that Colonel MACKENZIE's course of service, for thirty-four years, was always subject to, these journals, &c. are not all fairly transcribed or arranged from their original notes, and, in several instances, are restricted to short cursory notices intended to be extended afterwards, accompanied by plans, views, sketches by himself, or by friends. It is supposed that if the whole were condensed, they would form six folio volumes, accompanied by authentic charts, drawings, &c. geographical, military, &c. &c.

2. *Memoirs of the Survey of Mysore, Geographical, Statistical, and Historical.*

The original copies, in seven volumes folio, were sent to England to the Court of Directors in 1808, accompanied by general maps, exhibiting the country in detail on a scale of four miles to an inch, where all its features, rivers, mountains, and every place, are laid down; lately introduced into ARROWSMITH's general map of India, by permission of the Court of Directors. A series of provincial maps, on a scale of one mile, descriptive of the several provinces, were also compiled from the original sections of survey deposited in the office at Madras.

3. *Memoirs of the Ceded Districts.*

On the same plan with that of Mysore; including the geography, statistics, and history of these provinces, accompanied by maps from scales of one to four, twelve, and twenty-four miles to an inch. Two volumes sent to England, and more than two more still in preparation, to be transmitted to the Court of Directors.

4. *Materials for a General View of the South of the Peninsula.*

The above have been executed under the immediate direction of Colonel MACKENZIE, and the same plan is now under execution for the remaining districts under Fort St. George, so far as the measures adopted by this government may admit. The completion of the whole being designed by Colonel MACKENZIE to furnish a body of materials for a complete view, geographical, statistical, and historical, of the whole British possessions in the south of the Peninsula, accompanied by maps, under the immediate protection of the East India Company, at whose expense the surveys have been executed; but the historical and literary materials have been hitherto chiefly obtained at Colonel MACKENZIE's private expense.

5. Materials for a complete view of the geography, statistics, and history, ancient and modern, of Java, and the Dutch dependencies in the eastern islands. In the journals, memoirs, and drawings of Col. MACKENZIE (entirely exclusive of the materials furnished by the committee of tenures, of which he was president in Java), several native MSS. have been, or are now translating, from the Javanese and Malay languages, by natives and others employed for that purpose, and considerable extracts and translations from Dutch and French books and MSS. Notices of some of these are subjoined (see letter A. annexed). From the matter contained in these documents much light is thrown on the early colonization of these islands, and perhaps of the long doubtful subject of the peopling of America, at least of the intercourse and communication of the Continent of Asia with the numerous islands of the Oriental and South Seas, and of the laws, institutions, manners, and customs of the more eastern parts of Asia, so widely different from those of the western Peninsula of India.

6. A great object has been, under these inquiries, derived from the latter occupation (but chiefly at Colonel MACKENZIE's private expense, excepting the single article of postage*), to collect and obtain translations of materials of various descriptions illustrative of the history, antiquities, and institutions, &c. of India. This was originally directed to those of the Karnatik or Bíojanagar and its dependencies exclusively, and afterwards extended, as circumstances admitted, to that of the several dynasties that were successively brought to light; to materials illustrative of the history and antiquities of Hindústán and of all parts of India, but more particularly to that of the south or Peninsula; and, ultimately, by the sudden direction of his services in 1811, (arising from the exigencies of the public service), to the Oriental islands and coasts of Asia.

7. Materials, memoirs, and historical pieces translated, illustrative of the history of the several *Muhammedan dynasties* that were successively established in the Dekkan or the south of India, from the thirteenth to the eighteenth century, under their respective heads; illustrated by descriptions, plans, and drawings of the cities, forts, buildings (civil or religious), remaining, by coins, inscriptions, &c. These include

I. The earlier Muhammedan governments in Dekkan, of

- | | |
|---------------|-----------------|
| 1. Biejápore. | 4. Ahmednaggar. |
| 2. Golkonda. | 5. Dowlatábád. |
| 3. Beder. | |

* This correspondence on literary subjects has been exempted from postage in India, by order of Government, and approved of by the Court of Directors, since 1808.

II. The Mogul government in the Dekkan.

8. Materials collected and translated, illustrative of the geography and political arrangements and provincial divisions of the Dekkan, in its six *súbas* or viceroyalties, from the earliest times till the arrangement made by ASAḤ JĀH (the celebrated Nizám-ul-Mulk), in the beginning of the eighteenth century. This is of more importance, as by this arrangement most of the political divisions of territory among the present existing powers, the Nizám, the Mahrattas, &c. are thereby regulated; and some knowledge of it is a necessary prelude to that of the present state of the south of India. This object, which has constantly been in view since Colonel MACKENZIE was sent with the Dekkan subsidiary force in 1792, by Lord CORNWALLIS, till he was removed from it in 1806, has never been lost sight of in the intervals of other professional and public engagements. The *Daftar* of the Dekkan, the *Hakikat Hindústán*, and the history of KHĀFÍ KHÁN* (an author of credit, little known hitherto), with other authentic MSS., have been translated from the Persian, Mahratta, and other native languages, and now form a body of materials designed to assist a work descriptive of the geography, history, and statistics of the Dekkan, which has been in its progress communicated to several respectable authorities well qualified to estimate its design, and approved of by them.

These were also designed to be accompanied by a series of maps, charts, and drawings.

9. The history and antiquities of the *earlier dynasties*, of which notices are daily occurring, are more unconnected and obscure; yet sufficient matter appears in inscriptions, ancient buildings, sculptures, and coins, in addition to traditions, poems, &c. to furnish materials for a sketch of the early dynasties and sovereigns of these countries previous to the Christian era and era of Sallivahana, such as, viz. :

1. The kings of Banawassi† in the N.W. whose ancient inscriptions and characters confirm the popular tradition of the country of a great kingdom having once been established there.

2. The kings whose capital was *Amrawully* on the *Kistna*, where the singular fragments and remains lately discovered exhibit specimens of beauty and taste in design and execution, seldom found in Hindú sculpture. Drawings of these were taken.

* The history of KHĀFÍ KHÁN includes the annals of the celebrated Aurung-zib's reign, hitherto a desideratum in Indian history, excepting the first ten years.

† The position of Banawassi is laid down in Ptolemy's Tables.

3. The ancient Kuramber kings, and the pastoral, hunting, or nomadic tribes, who occupied this country previous to the introduction of the doctrine of the *Védas* by the *Chola* kings, and to whom several antiquities, buildings, sculptures, establishments, and coins, of late brought into notice, are supposed to belong.

10. Drawings, maps, plans, and sketches; these are arranged as under:—

I. Maps and Charts.

1. Atlases.
2. Portfolios.
3. Folio and quarto volumes.
4. Miscellaneous rolls, &c. containing
 1. Geographical, general, and provincial maps.
 2. Political and statistical maps and plans.
 3. Mineralogical and orological maps; to which is proposed to be added,
 4. A philological map descriptive of the extent of the various languages spoken in the fifty-six *Désams*, or Hindú divisions of the *Bhárata Kándam*, or India.

II. Drawings.

1. Views and sketches of remarkable places.
2. Plans of cities, fortresses, battles, sieges, &c.
3. Ditto of ancient cities and temples, &c. as Bijanagar, Halla, Bede, and other ancient capitals.
4. Elevations and sections of ditto.
5. Collection of drawings illustrative of the state and progress of the arts of design, of sculpture, &c. &c. among the Hindús, 2 vols. large folio.
6. Ditto of ditto of various plants, trees, flowers, executed during the surveys, 4 vols. folio.
7. Ditto of ditto of the costume of the various classes of inhabitants of India, the different sects of religion, &c. &c. 3 vols. folio.

The collections (which are gradually increasing, from the constant accession of original materials of late years,) are bound and arranged in volumes chiefly folio, either provincially or according to language, &c. in the following order, viz.:

1. *Southern Provinces, containing History, Antiquities, Institutions, &c.*—Ancient *Chola Mandalam*, and *Pandya-Mandalam*, or Tinnevely, Madura, Tanjore, Koimbatore, &c.

2. *Western Provinces.*—Ancient *Kérala* and *Chéra Mandalam*, or Travankore, Malabar, Kanara, Konkan, Bednore, Sunda, &c. &c.

3. *Central Provinces*.—Upper Karnataka, Mysore, Chitteldrúg, Raidrúg, Nawabship of *Serah*, Harponelly, Pennakonda, Báramahl, &c. &c.

4. *Eastern Provinces*.—Ancient *Tonda Mandalam*, Modern Arkot Súba, Payen Ghát or Lower Karnatik (erroneously), Nellore, Ongole, Palnád, &c.

5. *Ceded Districts*.—*Nanda-Mandalam*, comprehending Kanoul, Kuddapa, Kummum, &c. and extending to the Kistna.

6. *Northern Districts*.—Comprehending the *Andora*, *Mats'ya*, and *Kallinga Désams*, the modern Cirkars of Guntore, Masulipatam, Kondapilly, Chikakole, &c. and the *Odia Désam*, or modern Orissa, or Ganjam, Cirkar, and Kuttack.

7. *Muhammedan History*.—Comprehending the history of the several states or sovereigns of this religion since the thirteenth century.

8. *Mahratta History*.—Comprehending materials either relating to this nation or its sovereigns, of modern origin, under SIVAJÍ, SAMBAJÍ, RÁMRÁJA, &c. &c. till the permanent establishment of the present or modern Mahratta state under a Peshwa.

9. *Karnatik and Býjanagar*.—Translations of original works illustrative of the history of that empire under its several dynasties of Karnatik, Tellinga, and Kuramber sovereigns, with reference to their grants, inscriptions, &c.

10. *Tellinga and Oria, or Northern Cirkars*.—Comprehending the materials of the history of Warungole, and the several dynasties of these languages or nations; the Kuttak Ballalls, the Rájás of Kallinga, of Rájámandiri, of Bezoadá, &c.

11. *Chola and Pandya*.—Comprehend the materials translated of these ancient dynasties confirmed and compared by their inscriptions still remaining, by books, poems, and various works of their ancient sages.

12. *Sassanams, or Hindú Inscriptions, Grants, Edicts, &c.*—These are of three kinds :

1. Comprehends copies of the original *sassanams* transcribed in all parts of the country, from stones generally, more rarely from copper plates : it is supposed that above 3000 at least have been collected by intelligent natives trained and formed for this purpose.

2. Fac-similes and drawings of the most ancient and curious of the above, being those that are in antique characters—some now obsolete—some read with difficulty—others entirely unknown : it was thought right to preserve fac-similes of them, to authenticate the materials.

3. Translations of the most interesting and curious of the inscrip-

tions from the different languages; besides a great portion still untranslated on *Kajan* leaves, country paper, &c.

N.B. The materials from which the above are taken are in fifteen different languages and twenty-one different alphabetical characters; and it was necessary to employ persons conversant in each, sometimes with great difficulty, to extract them from those languages, as follows:—

<i>Languages.</i>	<i>Characters.</i>
1. Sanscrit.	1. Obsolete. 2. Dévanágari or Baulobund. 3. Grundum.
2. Tellinga.	1. Ancient Tellinga, very old, obsolete. 2. Ditto. 3. Modern Tellinga.
3. Kanara.	1. Ancient Kanara undeciphered, from Banawassi and from Mahabálipuram. 2. Púrwad-Halla-Kanara. 3. Halla, or Ancient Kanara. 4. Modern Kanara.
4. Mahratta.	1. Mo'd'hi;—no inscriptions on stone in this, but there are several grants on paper.
5. Ellakannum.	} 1. Ancient Tamil. 2. Modern Tamil. 3. Tamul of the Malabar coast.
6. Modern Tamil.	
7. Malliallum.	
8. Túlva.	1. Túlva;—language and character of Lower Kanara.
9. Wodia.	1. Wodia;—language and character of Wodia or Orissa, or Ganjam and Kuttack.
10. Bengáli.	1. Bengáli.
11. Hindwí, Hindús-tání or Moors.	} No peculiar character.
12. Persian.	
	1. The grants and edicts of the Mogul emperors and viceroys are on paper and in Persian. These belong to the period since the 17th century.
13. Arabic.	} 1. Arabic.
14. Malays.	

*Languages.**Characters.*

15. Javanese. { 1. Ancient Javanese from inscriptions.
 { 2. Modern ditto.

N.B. There are also fac-similes of several inscriptions in characters still undeciphered, some daily arriving — such as the inscriptions at Delhi, at Allahábád, from Java, from Ceylon, from Mahabálipuram, from Banawassi, &c. &c.

13. *Stallamahátmams, or Stallapúránams.*—These comprehend the legends, *púránams*, or traditions—accounts of the several *stallams*, or holy places of Hindú worship; as every temple has or ought to have its *púránam*, those of the present establishments are evidently founded on the legends of the followers of the *Védas*; the *púránams* of the principal *stallams* are procured as *Kanchú, Trinamalla, Tripetty, Srírangam, Rámiseram*, &c. &c.; a few are translated, and more are proposed to be so as specimens. Two vols. translated, bound; four ditto originals, bound, folio.

14. *Laws, Institutions, &c.*—These parts embrace the several codes of laws received among the Hindús.

15. *Sects of Religion.*—Account of the origin, history, and opinions, of the different sects of religion among the Hindús:—the followers of the *Védas*; the Jaina, Samanál or Srávaks; the Buddhists; the Saiva-mattam, &c. &c. &c.

16. *Miscellaneous.*

17. *Extracts from Foreign European Authors.*—Translated regarding Indian history, antiquities, literature, and geography, ancient and modern.

The collection already transmitted to Calcutta, and bound in folio volumes, upwards of forty may be classed under the following heads:

1. *History, Antiquities, and Institutions* of the empire of the Karnatic or *Karnata* (called *Narsinga* erroneously by early European writers), under its several dynasties of *Ballalls, Wodiars, Kurambers, Tellangas*, &c. princes, and extracted from authentic documents from about 1600 up to about 500 A.D., and more obscurely still further to near 80, A.D. when the eras or mode of reckoning used in inscriptions in these countries were changed and are lost sight of, corroborated also by collation with European and Muhammedan authorities.

2. Ditto, ditto, for the dynasties that reigned in the south with more or less extent of power and territory previous to the former, under the several names of *Chola, Pándya*, &c. confirmed by actually existing inscriptions and records.

3. Ditto of the more obscurely known dynasties of *Tellinga* and *Wodia* kings, of Warankole, Anakonda, Bezoada, Rajamandiri, Kuttak, &c. illustrated by inscriptions, plans, drawings, and MSS. terminating in the 14th century.

4. Ditto of the empire of *Kanara*, whose capital was at *Kalliani*, till its decline by a schism of religion, and finally by the first Muhammedan invasion of *ALLA-AD-DÍN*, in the early part of the 14th century.

5. Ditto, ditto, of the kings of *Deogíri*, or *Dévagíri* (now Doulat-ábád), terminating at the same time; less is known yet of this dynasty, though it is hoped considerable materials may be obtained to illustrate this chasm in Hindú history, which involves in obscurity the origin of the celebrated sculptured caves of Ellora, which, it is to be noticed, are close to the site of the ancient capital of *Dévagíri*.

6. The history of the remains of the *Bíjanagar* empire, from the fatal battle whercin *RÁM-RÁJ* fell, A.D. 1536, till the fall of *Chandragíri*, the establishment of the Muhammedans in the Karnatik, the conquests of the states of Bíjapore and Golkonda by the Moguls, and the establishment of the European factories and settlements on the coast, in the commencement of the 17th century, the origin and history of the families of the usurpers of Mysore, Bednore, Chiteldrug, Madura, Raidrug, Harponelly, Ginji, Tanjore, the Northern Vemlavar petty chiefs, &c.; for which considerable materials in original family books, records, histories, inscriptions, grants, &c. are collected, translated, and arranged, forming a necessary prelude to the development of the distracted state of the country about, or soon after, the period of the settlement of the European nations in India, a clear understanding of which is perhaps necessary at this day.

7. The ancient history of *Malabar* or *Kérala*, and its singular institutions from materials, MSS., and inscriptions collected in that country.

8. The *history of the Dekkan* under the Muhammedan governments since the 13th century, and a commencement made in opening avenues to its earlier history under the Hindú princes. The present state of these countries is still unfavourable to minute investigation.

9. The *ancient geography of India* derives considerable light from these progressive inquiries; and several explanations are derived of the connexion and extent of commercial relations between the eastern and western continents; from ancient traditions, remains of establishments, MSS., sculptures, coins,* and the remains of antiquity scattered in different parts of the country.

* In the ruined city of Mahabálipuram in this vicinity, specimens of the Roman and China coinage are found at present, together with other ancient unknown kinds.

10. The *institutions, laws, and peculiar customs* of the various tribes that inhabit India; the early pastoral, or nomadic tribes; the agricultural race; the introduction of arts, sciences, and letters; the colonies of Bráhmans and other tribes successively arriving from the north, from the same unquestionable authority.

11. These are more particularly explained by what has been hitherto unavoidably overlooked—*collection of the ancient sassanams or inscriptions*, on stone, copper, and other metals, still existing in all parts of the country, which prove, by dates and regular formulæ, the early existence of established tenures, and all the regulations of a civilised and cultivated state of society.

12. Collection of *coins*, chiefly Hindú, in different parts of the country; the most remarkable of these are Roman, Chinese, and a singular square kind of silver coins, specimens of which have been found in Hindústán, as well as in the south.

13. Collection of *ancient sculptures* illustrative of the state and cultivation of the arts and sciences, aided by drawings from ancient remains, hitherto unnoticed throughout the peninsula; and in the oriental islands of Java, Bali, &c.

14. Drawings and views of *buildings*, explaining the style and various kinds of architecture.

15. Drawings of the *costume* of the inhabitants of India, and of the Islands; illustrative of descriptions of the several tribes and castes, their peculiar manners, customs, &c. &c.

16. The population and subdivisions of castes ascertained and illustrated by enumeration, by houses, and by families, through the late dominions of Mysore, and in the island of Java; the authenticated tables of which are annexed to the descriptive memoirs of provinces.

A.

A General View of the Results of Investigations into Geography, History, Antiquities, and Literature, in the Island of Java.

I. CHARTS, GEOGRAPHICAL AND HYDROGRAPHICAL.

In the geographical and hydrographical branches, complete registers have been taken of the numerous atlases, plans, charts, and memoirs belonging to the Dutch government, since its establishment from 1612 till the year 1811. Among these are to be found detailed regular surveys of several of the eastern provinces, on a plan which I have recommended to our government in Java to be gradually carried on

at no great expense. This will be the subject of a particular report, which I propose to accompany with a detailed* register of these documents, and charts of different descriptions, supposed to be in depôt with the present government.

II. MILITARY.

Of military plans numerous pieces exist still, though some of them, particularly connected with the views of the late government, are unattainable, and supposed to be lost in the confusion attending the victory and retreat of CORNELIS; those remaining appear in the register. There is reason to think that much of the contents of the depôts at the *Bureau de Génie*, and that of military movements, were lost at the period referred to, or carried off.

III. TERRITORIAL.

Of the resources and revenues of the island, the whole, it is believed, are saved of the numerous memoirs, reports, and productions arising from the discussions and plans of reform of late years, where the opinions and sentiments of the most intelligent and experienced men in India and Holland are to be found—the result of their reasoning, with a vast body of information in memoirs, reports, and documents, † in the depôts of archives which, previous to the late government of Marshal DAENDELS, were preserved on a regular systematic plan: the indexes, or rather abstracts of the proceedings and resolutions of the government from its first establishment, were particularly curious; under the heads *Realia*, *Secret Realia*, *Personalia*, and *Miscellanea*, reference might be made with ease to any subject that had ever occupied the deliberations and orders of government. There is reason to believe the *Miscellanea*, consisting of eight volumes, were lost; at least they could not be found on inquiry since the reduction of Java.

2. The reports of the committee of archives, translations of which, it is believed, have been sent to India, will fully explain the number and description. Colonel MACKENZIE, confining himself more particularly to the geographical and hydrographical parts, has only brought

* This register was presented to the government at Fort William of the 18th February, 1815.

† The whole of the voluminous minutes, correspondence, and proceedings of the commission sent from Holland in 1793, of which Mr. MEDENBURG was president, and which terminated in 1800, are deposited in a great *almyra* or cabinet. Mr. MEDENBURG afterwards returned to Holland, and was one of the leading members of the Secret Committee on India affairs that sat at the Hague, whose final report in 1807 seems to have been the basis on which the plans adopted by the late government of Holland for their oriental colonies were founded.

copies of the reports relating to them, and of the register of reports and memoirs from the dependencies, particularly as regards India.

3. *Memoirs or Reports in succession of the Governors and Directors of the Dependencies in India.*—It may be proper here to notice, that in the course of inspection of the archives and library of the late government, he casually lighted on a series of memoirs or reports of the Dutch governors and directors in Koromandel from 1612 to 1771, carried regularly on from one governor or director to another. One of the most material to us is a collection or register of all treaties, contracts, *parwānas*, and grants between the Dutch government and the native powers of the south of India; a copy* of this volume was taken, as it was conceived to be useful in fixing dates, facts, privileges, and claims. The other volumes, besides the instructions of the first governors, give a view of the nature of the commerce, and concise views of the political state of the different countries at the time, though not all equally interesting;—as the memoirs or reports of the governors or directors of Ceylon, Surat, and Hoogly in Bengal, and of the Spice Islands, &c. &c.

4. In the same deposits are a complete series of the despatches and letters of the government of Batavia to Europe, consisting of many volumes, which undoubtedly contain many interesting facts and documents regarding the policy and history of these once opulent establishments. As these volumes are in the Bibliothèque, and it is doubtful whether they are included in the report of the committee of archives, they are particularly adverted to here. It was a peculiar trait of the Dutch government that complete memoirs, or *memoires*, were usually given in by the governors-general, and those of the dependencies, to their successors on being relieved; and as the whole of them were furnished with very complete indexes, reference was ready and easy to any particular subject or fact before the archives were thrown into confusion and many lost on their removal from the Castle of Batavia in 1808, and afterwards from the events attending the reduction of Java. To restore them to some order would be desirable to the future historian of oriental commerce and possessions, if not in a political point of view, to the British supreme government of India.

IV. HISTORY AND ANTIQUITIES.

Of the history and antiquities of the island of Java considerable

* This is one of the works translated at Serampore since January last, and sent to government April 1816.

materials have been obtained by Lieutenant-Colonel MACKENZIE's immediate exertions. Little, indeed, had been done in Java by Europeans in regard to such inquiries since the time that VALENTYN published his useful but voluminous work on the Dutch East India Company's settlements, in six folio volumes, in 1724; and although a Society of Sciences had been established a few years previous to ours in 1780, but little progress had been made in developing the history of the eastern islands, and the Society itself had fallen into decline (although not absolutely extinct) since the commencement of the revolution. Of the laudable efforts to revive it since the British government was established this may not be the appropriate place to speak. Under the patronage of the supreme government, should Java remain a British colony, it may be hoped still to contribute essentially to the general culture of science, and of commercial economy, and of useful knowledge in these parts.

2. Lieutenant-Colonel MACKENZIE's first efforts were particularly directed to this object of investigation, the progress and actual state of knowledge, and of the history and antiquities of the island; and it is due, in justice to several respectable individuals in Java, British and Dutch, to say that much ready and cordial aid was furnished in the prosecution of these researches.

3. Some of the colonists who had paid an attention to these subjects, which were not very popular in Java, very readily communicated the aid of their knowledge and experience in directing the pursuit and pointing out the sources and individuals that could farther assist. To conciliate the minds of men, and remove difficulties arising from prejudice of education and religion, and from the variety of languages, the experience acquired in India was found of great advantage; but the powerful aid of the penetrating acute genius of the Bráhmans, which had been of such importance in India, was here wanting, and the languages presented obstacles of no common degree; it was necessary not only to employ translators from the Dutch, French, and Malay, but it was extremely rare to find persons capable of rendering Javanese MSS.* into either of these languages previous to an English version. The difficulty of procuring any of the colonists capable of acting as interpreters was considerable, from the rarity of these necessary qualifications, and from a repugnance to travelling and fatigue, arising from indolence, and from habits widely dissimilar to ours. In the interior the Malay language was of little use, and the Javanese,

* An ingenious native of Java has since this accompanied Colonel MACKENZIE to India, and has already made some progress in translating from the Javanese.

in its several dialects, had been little studied by the European colonists of Java; these few were in the service of government, and there were but few on the island capable of rendering a word from the Javanese into Dutch.

4. Notwithstanding these obstacles, and the discouraging prospect held out by those who had the best pretensions, from long residence, to know the native character, and their literary attainments, it is satisfactory to observe, that the conclusion of this journey produced an accession of knowledge and of lights that had been by no means hoped for, even by the most sanguine.

5. The colonists were found willing to assist and produce their stores, and the natives were soon reconciled, even the class whose interests might be presumed to traverse, if not oppose these inquiries. The regents and their dependants were, though at first shy, ultimately cordial in assisting the objects of investigation; and on the eve of leaving the eastern districts, and to the last moment of stay at Batavia, (18th July, 1813) materials, MSS. and memoirs, in copy or original, with letters in reply to the questions circulated, were transmitted from the most distant parts. In fact, as in Mysore, and other parts of India, the same causes had the same effects. Inquiries before little known, and at first held in suspicion, were found to have no other object than a laudable research into history, laws, customs, and literature, to assist the rulers to protect the subjects and ameliorate their condition. By a more perfect knowledge of their own institutions, all ranks appeared to concur in supporting what they found attended by no deviation from good faith, and tending to conciliate their feelings and prejudices.

To conclude, what is intended is a general view of the results of these inquiries: until the arrangement of the materials permits of a more detailed report being made up, the following may be considered an abstract of a collection of materials formed for illustrating the history, antiquities, and institutions of Java.

MANUSCRIPTS.

One hundred and seventy-one* sections rather than volumes of paper MSS. written in the characters of Java and of the Malay; but all in the Javanese language. Catalogues of them are made out, but difficulties occur in getting them translated, which can only be removed by the interposition of government. Most of them are on paper:

* Several of these here enumerated are in paper sections, quarto, and octavo, and Colonel MACKENZIE has got them bound up at Calcutta into portable volumes for their better preservation; probably the whole may amount to forty volumes.

some were saved from the wreck of the Sultán's library at the storm of the Craten of Jokjakarta, by permission of the prize agents and the concurrence, indeed, of all the military present. Others were purchased and collected on the tour through that island : some were presented by Dutch colonists and by regents, and others are transcripts by Javanese writers employed by Colonel MACKENZIE to copy them from the originals, in the hands of regents, and with their permission. Several of these are historical. A few of the smaller and more curious tracts have been translated into the European languages during his stay in Java. A considerable number of papers, containing a series of *voyangs*, or Javanese dramas, which are still a popular and expensive subject of exhibition with the native chiefs of Java.

Twenty-four MSS. written on *Kajan* leaves in the Hindú manner, most of them in the Javanese character, and some in a character yet undeciphered. From explanations of the titles of some they appear to belong to the *ancient* (or *Déwa*) *religion* of these islands ; but though a native of superior intelligence was found capable of reading them, the prejudices of religion prevented any further information of the contents of books supposed to be adverse to the Muhammedan tenets. This difficulty might, however, have been got over. These MSS. are apparently ancient, and were brought by the civility of a regent from a long deserted house in the distant forests, where they had lain neglected for years.

Thirty-five volumes of Dutch MSS. in folio, quarto, and octavo, consisting of historical works, memoirs, reports, some translated from the Javanese into Dutch ; some of these are original, others were copied by permission from MSS. in the hands of private individuals, and a few of the most valuable were purchased ;* some of the most remarkable of them are :

1. A complete history of Java, in three quarto volumes, translated into Dutch, giving its history from the first supposed colonization to the year 1807 ; the original apparently written by a native. This is now nearly translated into English.
2. Ancient history of Java ; containing its fabulous history, in two quarto volumes, in Dutch : this appears to be compiled from the ancient mythological poems and *voyangs*, or dramas,

* It is necessary to observe, that all these are exclusive of the memoirs and reports belonging to the Committee of Tenures, which are official and belong to government, though every liberal indulgence was granted by the governor, Mr., afterwards SIR STAMFORD RAFFLES, and access given to official records. The collection here specified is wholly distinct from these, and entirely private property.

of Java, and communicated by the liberality of a Dutch gentleman, by whose desire they were translated.

3. A dictionary* of the Javanese language in Dutch, communicated by its author, still living at Samarang.
4. Several other abridged memoirs and historical materials relating to Java; descriptions and reports relating to Batavia, and to the island in general and its climate, with memoirs on commercial and political subjects.
5. Copy of a grammar of the ancient Tamil *Grant'ham* character written in India, with copies of some ancient inscriptions transcribed from the original in the library of the Literary Society of Batavia; and a variety of memoirs illustrative of the statistics and geography of Java, composed at Colonel MACKENZIE'S request.
6. Extracts and copies of some memoirs and abridgements addressed to the Honourable the Lieut.-Governor, Mr. RAFFLES, who liberally communicated them; they are in answer to queries and suggestions recommended to particular persons more conversant in the customs and history of the country, by Colonel MACKENZIE.

Ancient Inscriptions, Coins, and Sculptures, in every country, assist materially in developing the ancient history and origin of nations, of institutions, and of the arts and sciences. In India the pursuit has been so successful that it could scarcely be omitted in Java.

Inscriptions.—Setting modern inscriptions out of the question, about twenty inscriptions or *sassanams* in ancient characters have been discovered in Java only, one of which had been noticed, and that slightly, by European authors (the *Batu Tulis*).† Fac-similes have been taken of them, and copies are intended to be communicated to the Society at Calcutta, and to any others desirous of the communication. Three different characters are used in them, all yet undeciphered. One alone in the *Déva-nâgari* character was found on the visit to *Prambana*.

Ancient Coins.—A small collection has been made, a few are Chinese and Japaneſe, most of them of a kind hitherto unnoticed by any European collector, perforated in the centre by a square opening, and bearing a variety of figures resembling those of the *voyangs*, or

* Attempts are making to form a Javanese and English Dictionary from this, but for want of assistants the work is delayed; Colonel MACKENZIE has brought a Javanese with him, who assists to render it, by means of the Malay, into the English language.

† Thunberg's Voyages.

Javanese plays. None of these coins are to be found even in the collection of the Batavian Society; they are usually dug up with other vestiges of antiquities near places that have been destroyed by volcanic eruptions. It is singular, that a few coins of the same Chinese kind were found some years ago in a distant part of the Mysore country; and one also among the ancient coins recently discovered at Mahabálipuram near Madras, a circumstance that points at early commercial communication between the oriental islands and continents with India.

Ancient Sculptures and Images are frequently met in Java, some indicating the existence of the Hindú mythology at a certain period; most of them relate to the Budd'hist and Jaina doctrines; some few specimens of the small copper images dug up were obtained, and drawings have been taken of all the remains of architecture and sculpture that were discovered in the tract of this tour. Several of these drawings relate to the interesting remains of Prambana, said to be a very early and the most ancient capital of the dominion, arts, and literature of Java. A particular memoir of its present state was communicated to the Society of Batavia, and has been published in the seventh volume of their *Transactions*, but without the drawings of curious sculptures, as no engraver was to be found at Batavia.

Colonel MACKENZIE has thus attempted to convey a hasty, but, he trusts, correct idea of some of the objects that have occupied much of his time in Java; for, besides those observations in a military and political view that might be expected from his professional situation on the late expedition, it was also necessary to pay attention to the inquiries and objects of the commission on tenures and lands, &c. in Java, to which he was appointed in January 1812, when on the journey to the eastward.

In conclusion, he apprehends that ample materials are collected to give a pretty clear view of the present state of Java, to which if the materials now considerably increased can assist in adding any illustration of the ancient history and the geography of that island, it will be gratifying to him if his exertions can in the least degree have contributed to stir up a spirit of inquiry that may be usefully applied to fill up the outlines he has ventured to trace.

Fort William,
10th of November, 1813.

B.

Extract of a general Letter from England in the public Department, dated Feb. 9, 1810, to the Government of Fort St. George.

2. In our despatch of the 11th January, 1809, written in the regular course of reply to letters from you in this department, we were prevented by the pressure of other affairs from entering into the consideration of the subject which occupied your letter of the 14th March, 1807, namely, the services of Lieut.-Colonel COLIN MACKENZIE in the survey of Mysore, and certain provinces adjacent to it.

3. Having now reviewed with attention the whole of that subject, as it is detailed in the letter just mentioned, and the papers which accompanied it, and in the various documents which are referred to in your subsequent advices of the 29th February, 21st, 24th, and 26th October, 1808, we feel it to be due to Lieut.-Colonel MACKENZIE; and it is a great pleasure to us to bestow our unqualified and warm commendation upon his long-continued, indefatigable, and zealous exertions in the arduous pursuits in which he was employed, and upon the works which those exertions have produced. He has not confined his labours to the leading object of his original appointment, and in itself a very difficult one, the obtaining of an *accurate geographical* knowledge of the extensive territories which came under the dominion or protection of the company, in consequence of the fall of TIPÚ SULTÁN in 1799, but has carried his researches into two other very important branches, the *statistics and the history* of those countries; and in all of them he has succeeded to an extent which could not have been contemplated at the commencement of his undertaking.

4. The actual survey, upon geometrical principles, of a region containing above 40,000* square miles, generally of an extremely difficult surface, full of hills and wildernesses, presenting few facilities or accommodations for such a work, and never before explored by European science, in a climate very insalubrious, is itself no common performance; and the minute divisions and details of places of every description given in the memoirs of the survey, with the masterly execution, upon a large scale, of the general map, and its striking discrimination of different objects, rarely equalled by any thing of the

* In addition to this the ceded districts have since been completed on the same plan, containing about 30,000 square miles, with maps, &c. without any consideration for Colonel MACKENZIE's direction of that work, and sent home to England in January 1816.

same nature that has come under our observation,—form altogether an achievement of extraordinary merit, adding most materially to the stores of Indian geography, and of information useful for military, financial, and commercial purposes. For such purposes, we shall wish the many materials furnished by Lieut.-Colonel MACKENZIE to be used by our government; and a set of his memoirs ought, with that view, to be lodged in some of the public departments, particularly that of the revenue board, together with the sections of his map which he purposes to form into an atlas. But desirous as we are that the public at large should have the gratification, and himself the credit, which would result from a general knowledge of his work, we entertain considerable doubts of the propriety* of publishing it at this time, and would wish no measure to that end to be taken without our farther consideration and authority; therefore no copy of his map, or of the division of it, further than for the public offices just mentioned, ought to be permitted to be taken.

5. On a full review of these labours, and of others which were not so immediately within the scope of Lieut.-Colonel MACKENZIE's commission, we must admit that his merits have not been merely confined to the duty of a geographical surveyor; and finding that his representations on the subject of the inadequacy of his allowances are seconded by very strong recommendations from you, we direct that you present him with the sum of 9000 pagodas, as full remuneration for his past labours, and as a mark of our approbation of his work.

6. We next proceed to notice the statistical researches in which also Lieut.-Colonel MACKENZIE employed himself. These are nearly allied to inquiries of a geographical kind, and answer the same end in an improved degree; they have, too, the merit of being in India much more uncommon; and though they were adverted to in the original instructions given to Lieut.-Colonel MACKENZIE, the ample and successful manner in which he has pursued them, in the midst of other arduous labours, proves the zeal by which he has been actuated, and adds to the value of his services and his discoveries.

7. This observation applies with at least equal propriety to his super-added inquiries into the *history*, the *religion*, and the *antiquities* of

* Colonel MACKENZIE does not intend such a publication without some prospect of encouragement to so extensive a work; but materials have been since added that will nearly complete the peninsula. He conceives, however, that the publication of the work would be ultimately economical to the East India Company, exclusive of its advantage to the public and to science.

the country ; objects pointed out indeed in our general instructions to India, but to which, if he had not been prompted by his own and public spirit, his other fatiguing avocations might have been pleaded as an excuse for not attending.

8. Real history and chronology have hitherto been desiderata in the literature of India, and from the genius of the people and their past government, as well as the little success of the inquiries hitherto made by Europeans, there has been a disposition to believe that the Hindús possess few authentic records. Lieut.-Colonel MACKENZIE has certainly taken the most effectual way, though one of excessive labour, to explore any evidences which may yet exist of remote eras and events, by recurring to remaining *monuments*, *inscriptions*, and *grants*, preserved either on metals or on paper ; and his success in this way is far beyond what could have been expected. The numerous collections* of materials he has made under the different heads above noted, must be highly interesting and curious ; and the specimens he has adduced in the manuscript volumes he has sent us abundantly answer this character, whether the grants, which are generally of lands, to Bráhmans, are all authentic† (which we mention, not to assert a doubt, but to suggest a reasonable point of inquiry), or whether the whole of the materials shall be found to form a connected series of historical facts respecting a country which seems to have been always subject to commotions and changes, and unfavourable to the preservation of political records. Still, it must be allowed, that this effort promises the fairest of any which has yet been made to bring from obscurity any scattered fragments of true history which exist, and undoubtedly encourages the expectation of ultimately obtaining both considerable insight into the state of the country and its governments in more modern periods, and some satisfactory indications of its original institutions and earlier revolutions. We are therefore very desirous that Lieutenant-Colonel MACKENZIE should himself digest and improve the materials he has collected ; and we hope the office which you have conferred on him in Mysore will afford him leisure for this work. After he has accomplished it, the original materials are to be transmitted to us, to be deposited in our Oriental museum. In the mean-

* This collection has been augmented in a quadruple proportion since 1808, both in the peninsula in Hindústán, and ultimately extended to a new field, the oriental islands, seas, and coasts of Asia.

† There can be no doubt of their authenticity ; not an instance of forgery has been discovered or even suspected, save one, (and that rather assists history). As they are all before 1620, there is no inducement to fraud ; and no one has yet adduced any claims upon them.

time, we wish to indemnify him for the disbursements he has made in procuring this collection of materials, trusting that it will not amount to any large sum ; and we desire that he will state to us an account of it, which, from his character, we are persuaded will be correctly done ; but not to suspend all payment till the arrival of such an account, we permit you, on receipt of the present letter, to make him a reasonable advance on this score.

(Signed)

D. HILL,

Head Assistant to Chief Secretary.

Jan. 27, 1817.

NOTICES OF WORKS.

PROFESSOR ROSELLINI of Pisa is proceeding with great rapidity in the publication of his important and extensive work entitled, “ I Monumenti dell’ Egitto e della Nubia.” The first volume of the second division of his subject, comprising the civil antiquities of those countries, has just been forwarded to the Society by the Professor, together with a continuation of the series of splendid illustrations, extending from Plate XXV. to LXXXIV. These plates are peculiarly interesting, as they exhibit representations of the domestic habits, and agricultural and manufacturing employments, of the ancient Egyptians. The whole work, as the readers of the Journal are probably aware, will occupy ten octavo volumes, to be accompanied by 400 plates.

The Société Asiatique of Paris is about to publish the original Arabic text of the geography of ABULFEDÁ. This work will be executed in lithography, and it is expected that the autograph copy of the Sultan of Hama, which belongs to the university of Leyden, will be available for this purpose. The Minister of Public Instruction has, with a praiseworthy liberality, advanced from the funds under his control the sum of two thousand francs towards the expenses of this undertaking.

M. JAUBERT’s translation of the celebrated geographical work of Edrisi is announced as being nearly ready for publication.

In consequence of the indisposition of Professor BURNOUF, secretary to the *Société Asiatique* of Paris, no report of its proceedings for the preceding year was laid before the members at the anniversary meeting held on the 28th of April last ; and we are consequently deprived of the opportunity of communicating to our readers the results of the

zealous and active cultivation of oriental literature by which the members of that institution are so eminently distinguished. The following are the names of the principal officers of the society elected on that occasion : M. AMEDÉE JAUBERT, *President* ; Count de LASTEYRIE and M. CAUSSIN DE PERCEVAL, *Vice-Presidents* ; Professor BURNOUF, *Secretary* ; M. STAHL, *Assistant ditto and Librarian* ; M. LAJARD, *Treasurer*. The Baron DE SACY continues to be the *Honorary President*.

The Society has just received the following work printed at the American Mission Press, Bombay : —“ An Account of the Origin and Present Condition of the Tribe of Ramoossies, including the Life of the Chief OOMIAH NAIK ; by Captain ALEXANDER MACKINTOSH, of the Madras Army, 8vo. 1833.” Various accounts have been written of the Bheels, &c. but no description has hitherto been given of the Ramoossies, one of the predatory tribes in the Dekkan, and one which for some years offered considerable resistance to the government.

Captain MACKINTOSH, who was for some time employed in a political capacity at Poonah, had ample means of obtaining the most accurate information respecting this singular race ; and we propose to give a more detailed account of this interesting work in our next number.

H. H.

PROCEEDINGS

OF THE

ROYAL ASIATIC SOCIETY.

SATURDAY, JUNE 7TH, 1834.

A GENERAL Meeting of the Society was held this day; the Right Hon. CHARLES W. WILLIAMS WYNN, M.P., President, in the chair.

A great number of donations were laid on the table, among which were the following, viz. :—

From the Rev. Dr. Wiseman, C.M.R.A.S., a complete set of the Works of Fr. S. Bartolomeo; his own "*Horæ Syriacæ*," &c. From Major H. D. Robertson, a copy of the Shastri's game of "Heaven and Hell." From M. Sakakini, a System of Anatomy, in Arabic, for the use of the Medical School at Abu Zabel, in Egypt. From Padre Gonsalves, his "*Diccionario China-Portuguez*." From the Ritter Joseph von Hammer, his edition and translation of "The Rose and Nightingale," a Turkish poem, by Fazli. From Sri Bhavāni Charana Sarma, Sri Narāyana Charana Sarma, Mouluvee Ramdhun Sen, and Hukeem Abd-ool Mujeed, through James Atkinson, Esq., nineteen works, in various Oriental languages, published by those gentlemen at Calcutta. From Sir George Thomas Staunton, Bart., an ingeniously executed and elaborate model of the Pagoda Convent of Priests, &c. at Canton, assigned to Lords Macartney and Amherst for their residence when on embassy to China; an original painting, by a Chinese artist, representing the court of justice held by the Chinese authorities in the hall of the British factory at Canton, on the 8th March, 1807, to investigate a charge of murder preferred against some seamen of the H.C.S. *Neptune*; and a lithographed *fac-simile* of the same. From Captain Elwon, of the Bombay Marine, two Cufic inscriptions on stone, and sixty-one specimens of minerals, lavas, &c. &c. from the islands and coasts of the Red Sea.

John Arrowsmith, Esq. F.R.G.S., and James Whatman, Esq., were elected resident members of the Society.

The reading of an Account of the Country of Sindh, with Remarks on the State of Society, Government, Manners, and Customs of the People, by the late Captain James M'Murdo, communicated by J. Bird, Esq. M.R.A.S., was commenced.

The meeting was then adjourned to the 21st.

SATURDAY, JUNE 21ST, 1834.

THE general Meeting was held this day; the Right Honourable Sir ALEXANDER JOHNSTON, V.P., in the chair.

Dr. Holt Yates and Lieut. George Le Grand Jacob, of the Bombay military establishment, were balloted for, and elected resident members of the Society.

A letter from Rāmaswami Mudeliar, Jāghirdār of Siva Samudram, was read, in which he expressed his thanks for the honour conferred on him by the Society

in electing him a corresponding member, viewing it as a testimony of its approbation of his endeavours to improve the state of the island of Siva Samudram, and facilitate the approaches to it by the construction of two bridges across the river Cáveri, &c., of which an account, written by himself, was inserted in the *Transactions* of the Royal Asiatic Society, vol. iii. p. 305.

The reading of Captain M'Murdo's Account of Sindh was resumed.

SATURDAY, JULY 5TH, 1834.

A GENERAL Meeting was held this day; the Right Hon. Sir A. JOHNSTON, V.P., in the chair.

Several donations were laid on the table, among which were the following, viz. :—

From Major Charles Stewart, a very curious and valuable original painting, representing the Mogul emperor, Jehángir, and the principal personages of his court. This interesting record is supposed to have been the work of a celebrated artist, named Abd al Samad, and, from various circumstances, to have been executed about A.D. 1625. Major Stewart communicated several memoranda connected with the subject of the picture, and it is hoped that he may be induced to favour the Society with notices of the individuals whose portraits have been thus preserved.*

From Lieut. Alex. Burnes, F.R.S., a copy of the Narrative of his Journey from India to Bokhárá, Persia, &c., with the Map by Mr. J. Arrowsmith.

From the Right Hon. Sir A. Johnston, an Indian matchlock and powder-flask, apparently very ancient; also an account of the different classes of Elephants, translated from the Singhalese; and an original drawing of the crater of Mount Merapi, a volcano in Java.

William Holt Yates, Esq. M.D., elected on the 21st of June, having made his payments and signed the obligation-book, was admitted a member of the Society.

John Edye, Esq., of the Navy Surveyor's Office, Somerset House, and Robert Alexander, Esq., late member of council at Madras, were balloted for, and elected resident members of the Society.

The first part of Observations on Atmospherical Influence, in reference to Climate, &c., by Whitelaw Ainslie, Esq. M.D., was read.

Dr. Ainslie commences by quoting the recorded opinions of other writers, both ancient and modern, on this subject, and proceeds to examine the effects of climate on the physical and moral character of the human race; observing that, in hot countries, both the mental and corporeal faculties arrive at maturity sooner than in more temperate regions; while, at the same time, it may be doubted whether the causes of this more rapid expansion are not also conducive to more speedy decay. The effects of heat on the children of Europeans born in India, and on half-castes, are next adverted to; and the author then develops the causes of change in national character acting independently of climate, illustrating his remarks by adducing the ancient and modern states of various nations. The next point treated, is a comparison of the climates of the old and new continents, with observations on the probable origin of the differences perceptible between them, which leads the author to speak of the various sanitary stations established in India. He concludes this section with some general reflections on the subject of climate, including considerations on the differences of colour in the human race.

* Major Stewart has since favoured the Society with these Notices, and they appear in this number of the Journal.—ED.

The reading of the late Capt. McMurdo's Account of Sindh, communicated by James Bird, Esq., was brought to a conclusion.*

Thanks were returned to Dr. Ainslie and Mr. Bird for their respective communications.

SATURDAY, JULY 19TH, 1834.

THE last General Meeting for the present Session was held this day; the Right Hon. CHAS. W. WILLIAMS WYNN, M.P., President, in the Chair.

Among the donations laid on the table were the following :—

From M. Adolph Ernan, a copy of the first volume of his "*Reise um die Erde durch Nord Asien und die beiden Oceane in den Jahren 1828, 1829, und 1830* ; with plates.

From the Royal Society of Literature, the second Part of Vol. II: of its *Transactions*.

From Mahārājā Kalī Krishna Bahadur, his Bengālī Translations of Dr. Johnson's *Rasselas*, and of a System of Polite Learning. Also his MS. account of *Nāgarkirtana* ; a public invocation of Hari by the Hindus, with a coloured drawing of the procession.

From Major William Yule, a lithographed *fac-simile* of a magnificent Indian gold coin or medal, struck by the Emperor Shāh Jehān, and weighing seventy ounces. Major Yule has added translations of the inscriptions, and inscribed the whole to the Royal Asiatic Society.

From the Right Hon. Sir A. Johnston, two portraits, in water-colours, of Mira Sebbe Meestriar Sekadie Maricar, a Muhammedan physician to the court of Kandy, who possessed various privileges and exemptions derived from his ancestors, the first cloth-weavers introduced into Ceylon, to whom they were granted by the then King of Kandy, as evidenced by an ancient deed of gift, of which a transcript was presented to the Society by Sir A. Johnston.

Jonathan Birch, Esq. was balloted for, and elected a resident member of the Society.

An account of the Sect of Kaprias at Mhurr, by Robert Cotton Money, Esq., Bombay C. S., was read.

This sect, the origin of which, like that of most religious orders among the Hindūs, is involved in much obscurity, derives its name from being devoted to the worship of Parvati, the consort of Siva, under her name of *Kāla Puri*, or *Kaya Pari*. It claims for its founder Lalla Jus Rājā, an associate of Rāmchunder, after his conquest of Ceylon, but who quitted him at Mhurr to establish this sect, by special order of the goddess. The constitution of the order is singular: it is limited in number to 120 or 130 members, who are bound by a solemn obligation to a life of celibacy, and on the death of any one of their number, he is replaced by a person taken from some Hindū caste; the age is immaterial, above eight or nine years. When the new brother is introduced, the tuft of hair on the crown of his head is cut off, and replaced by the peculiar cap of the order; various other ceremonies are also performed. The temple dedicated to their divinity in the town of Mhurr is of great antiquity and celebrity; and such is the importance attached to the favour of Asapura (the Cutch name of the goddess), that the raos of Cutch are not thought to be secure on their throne until they have visited this sacred shrine. The most productive villages in the neighbourhood belong to this sect; and more activity, comfort, and signs of opulence are to be discovered in them than in any other part of the Rao's dominions.

Thanks were ordered to be returned to Mr. Money for this communication.

* Inserted in the present volume of the Journal, vide p. 223.

The Narrative of a Journey to Senna from Mocha, by Robt. Finlay, Esq., assistant-surgeon to the Mocha residency, was read.

Mr. Finlay's journey was performed in the months of August, September, and October, 1823, leaving Mocha on the evening of the 4th of August. His object was to visit the Imám professionally, having been sent for by his highness for that purpose. The first part of the paper is occupied with an itinerary of his route; he then gives some account of the city of Senna, which is situated at the foot of the mountain of Nukkum. It has a mud wall twenty feet in height, with three gates and many small turrets; its extent outside the wall is about three miles; the Bostáni Sultán, or garden in which the Imám resides, is on the south-west of the city, and is of considerable extent; it contains a small menagerie, consisting of two very fine large African lions, some tigers, leopards, and tiger-cats. The palaces are large buildings, of four or five stories in height; the most recent was then finishing, with glass windows. The best land in the neighbourhood of Senna is on the north side, where the water runs after supplying the town. Where the fields are well supplied with water, they will yield two good crops in the year; and when in clover, it will cut every two months. The fields are generally three years in grain, and are then sown with clover, which remains five or six years. The soil is sometimes manured with ashes; many good fields are lying waste. From this subject the author proceeds to sketch the history of the Imáms, and to give some account of the then possessor of that dignity, with an explanation of the constitution and government of Senna. Mr. Finlay, in the next place, describes the character and appearance of the population; their manufactures and commerce, and the revenues and military establishment of the Imám; concluding with an account of the author's return to Mocha.

Thanks were returned to Mr. Finlay for his communication.

The meetings of the Society were then adjourned over the vacation to the 6th of December.

PROCEEDINGS

OF

The Oriental Translation Fund.

SINCE the publication of the preceding Number of this Journal, the Oriental Translation Fund of Great Britain and Ireland has held its fifth General Meeting, at which his Grace the Duke of Richmond, K.G., presided.

The Report of the committee having been subsequently printed and widely circulated, it will be sufficient to give in this place a concise summary of its most important features, as follows:—

After advertng to the honours conferred by his Majesty on Sir Charles Wilkins and Sir Graves Haughton, and explaining the reason why no meeting of the subscribers was held in 1833, the Report goes on to say:—

“During the short period of its existence, the committee has been enabled to publish a considerable number of translations and editions of works in the Oriental languages, and to lay the foundation for a still more extensive activity. In the first four years no less than thirty volumes were produced; and in half that period, since June 1832, fourteen works have been, or are now, ready for delivery, making a total of forty-six volumes; whilst the remaining portions of such as were delivered incomplete, and many other interesting translations, have been undertaken, some of which are now laid upon the table, and others in a state of great forwardness.”

It then adverts to the superior value of the works now selected for publication, and notices those recently published and in course of preparation, in detail, We select a few of the more important, viz.:—

“‘Mirkhond’s History of the early Kings of Persia,’ by Mr. Shea, is an important addition to Oriental historical literature, as it exhibits a connected view of the Oriental version of a period of ancient history which we are accustomed to receive exclusively on classical evidence. To what degree the old traditions preserved by Mirkhond may be founded on truth; how far his accounts agree with the testimony of the contemporary Greek historians; and whether it is likely that any data from the ‘Royal Records’ kept at the ancient Persian court, which are referred to by Ctesias, and were seemingly known to Firdusi, may have found their way into the works of Mirkhond,—these are problems yet deserving the renewed attention of the friends of historical study.”

“The ‘Description of the Burmese Empire,’ translated from the Italian MS. of the Rev. Father Sangermano, by Dr. Tandy, besides its own value, becomes doubly interesting from our recent connexion with that empire.

The Committee cannot here omit to notice the handsome conduct of the possessors of this MS., the Barnabite Fathers at Rome, in transferring it to the Society, and declining any compensation further than a wish to have an Italian translation printed at the same time as the English, and requesting 100 copies for their own library. The sale of the remainder of this Italian edition will in some degree cover the expense incurred by the Institution.

The reception of this work will doubtless be enhanced from its being the first specimen printed under the superintendence of our active and intelligent Branch Committee at Rome.”

"The committee has commenced printing a translation into Latin of the great 'Arabic Bibliographical Dictionary' of Haji Khalifah, by Professor Flügel, of Meissen. Two hundred and eighty pages of this work, which is printed at Leipzig under the immediate superintendence of the translator, are laid upon the table; and the committee has every reason to hope that the first volume, of about 500 pages, will be finished before the end of the year. This dictionary was the foundation of the great 'Bibliothèque Orientale' of d'Herbelot, and its translation has long been a desideratum amongst the learned of Europe. The original Arabic text which accompanies the translation is founded on a careful collation of the best copies in Germany, Austria, and France; and it cannot fail to prove of the greatest general use in the furtherance of Arabic, Persian, and Turkish literature. In order to place a work of such importance within the comprehension of all scholars, from the eastern Universities of Russia to those most western of Britain, it was thought advisable to give it in a language of the most extensive diffusion."

"The Committee has great satisfaction in particularly alluding to the translation by M. Dubeux of the great Arabian chronicle of Tabari, an author who is considered by the Mohammedan world as the principal authority for their history during the first three centuries after they quitted the desert, and to whom the judicious Ockley applies the honourable appellation of the Livy of the Arabs. When completed, the Committee will endeavour to follow up the publication of this work by translations of those of its best continuators, with the view to present to the public a continuous series of original authorities on the history of the Mohammedans."

The Report then alludes to the appointment of Mr. H. H. Wilson, as Boden Professor of Sanscrit at Oxford, and the consequent advantages likely to be derived in the prosecution of the study of Sanscrit literature in this country, observing :

"The committee has also the satisfaction of announcing to the subscribers, that English versions of several Sanscrit works of high interest and importance have lately been offered to it. For these the committee is indebted to a fulfilment of the early hopes held out by Mr. Horace Hayman Wilson, of Calcutta, whose devotion of his time to the dissemination of this classical language so well enables him to confirm them. His election to the Boden Professorship of Sanscrit, at Oxford, has brought this learned gentleman to his native country; and the committee would eagerly have sought the assistance of his abilities, if he had not at once offered his powerful aid, both in completing tasks commenced in India, and in engaging in new labours."

A communication which has been received from Señor Gayangoz, of Madrid, in reference to the objects of the Fund, is thus noticed :

"A desideratum which has long been felt by Oriental scholars may at length, it is hoped, be supplied through the means of Mr. Gayangoz, a Spanish gentleman at Madrid, who has kindly offered his services to the committee. The acquirements of this gentleman in Arabic literature offer a key to the important and valuable collection of the Escorial, the Royal library, the library of the Jesuits, of the Academy of History, and of the Archbishop of Toledo. The accomplishment of this important object, the subscribers may rest assured, will be encouraged by the committee, not only in availing itself of the assistance of this gentleman, but in soliciting the Spanish government to enter fully into the views of the subscribers. Whilst no account has ever been given of the last-mentioned libraries, there has been no addition to our information from the first of these great collections since the publication of the extensive but unsatisfactory work of Casiri, who was but indifferently qualified for so important a task. Mr. Gayangoz has discovered two dramatic pieces in Arabic, somewhat resembling our ancient mysteries,—a description of writing hitherto supposed to be unknown to the Semitic races. The committee, however, has preferred drawing his attention to some of the great historical works of the Moors of Spain, in which the libraries

of that country are very rich ; especially to the great chronicle of Al Makari (or Al Mokri), to a History of Grenada by Mohammed Ben Abdallah Ben Said Ben Al Khatib, and to a chronicle entitled ‘ Al Lamhat al Badriyah fi Daulat al Nasriyah.’ ”

The Report mentions that a change in the mode of publishing the works brought out by the committee has been effected, but does not enter into particulars : it announces that Mr. R. Bentley, of New Burlington Street, has been appointed publisher to the Fund.

Fifteen subscribers have been added to the list since the last anniversary.

The receipts for the year 1833 were stated at 1,565*l.* 7*s.* 3*d.*, and the disbursements for the same period at 1486*l.* 19*s.* 8*d.*, leaving a balance of cash in favour of the Fund of 79*l.* 7*s.* 7*d.*, to which must be added 8*l.* 0*s.* 3½*d.* in the hands of the secretary. The receipts from the 1st of January 1834 to the date of the audit, 8th July, were 896*l.* 10*s.* 7*d.*, expenses 692*l.* 14*s.*, leaving a balance in the hands of the treasurer of 203*l.* 16*s.* 7*d.* The assets of the Fund amounted to the estimated value of 5,745*l.* 15*s.* 2½*d.*

Since this meeting was held, Professor Garcin de Tassy’s new translation of the romance of Kamrup, from the Hindústáni, has arrived ; and the edition of M. von Klaproth’s “Annals of Japan” is shortly expected.

Professor Wilson has announced that a considerable portion of the Vishnu Purana is ready to be put to press ; as also the translation of the Sankhya Karika, made by Mr. Colbrooke, which the professor has edited and accompanied with notes.

GENERAL MEETINGS

OF

The Royal Asiatic Society

OF

GREAT BRITAIN AND IRELAND,

FOR THE SESSION 1834 AND 1835.

SATURDAY, December	6.
— January	3 and 17.
— February	7 .. 21.
— March	7 .. 21.
— April	4.
— May	16.
— June	20.
— July	4 .. 18.

THE GENERAL MEETINGS

Are held at the SOCIETY'S HOUSE, 14 *Grafton Street, Bond Street*; and the
Chair is taken at Two o'Clock P.M. precisely.

THE ANNIVERSARY MEETING

Will be held on SATURDAY, the 9th of May, at One o'Clock, P.M.

* * * *The Museum is open every Tuesday, Wednesday, and Thursday, from
* * * Eleven o'Clock till Four.*

REPORT
OF THE
ROYAL ASIATIC SOCIETY
OF
GREAT BRITAIN AND IRELAND,
FOR
THE YEAR 1834.

ANNUAL REPORT.

10th MAY, 1834.

IN submitting to the Members of the Royal Asiatic Society the following Report of its proceedings for the year now terminated, the Council has the gratification of being able to state, in the first place, that the progress made by the Society has been in the highest degree satisfactory; and affords ample ground from which to look forward with confidence to a future career of undiminished prosperity and usefulness.

The Council has to announce with sincere regret, that the continued ill health of the venerable Director of the Society, has prevented his taking any active part in its operations since the last Anniversary, and induced him to tender the resignation of the office he has so long filled with honour to himself, as well as great advantage to the interests and character of the Society. Deeply impressed with the magnitude of the obligation due from the Society to its founder and early protector, as well as with the difficulty of securing, even among the many accomplished Oriental scholars of which this country can boast, an adequate successor to that profoundly learned and erudite individual, the Council felt itself bound to request that he would still permit his name to appear in the List of Officers of the Society.

The Report of the Auditors will be found to exhibit a state of the Society's finances for the last year, which the Council trusts will give satisfaction to the Members, that period having closed with a balance of cash in the Society's favour, amounting to £365. 15s. 4d.

In connexion with the subject of finance, the Council has to acquaint the Members that, in conformity to the recommendation contained in the last Auditor's Report, it appointed a Committee to consider the best means of recovering the arrears of subscription due to the Society; and it has the pleasure of stating, that a considerable portion of the arrears which were due has, in consequence, been recovered, and a further amount is confidently expected to be realized. After mature consideration, the Council also resolved to adopt the recommendation of the Committee, that the names of a few gentlemen should be withdrawn from the List of Members; the payment of the arrears due from them and their future attendance appearing to be improbable.

The Council also appointed a Committee to take into consideration the scale of payments hitherto required from non-resident members, with a view to ascertain if any modification of the regulations could be effected without injury, so as to increase the facilities for gentlemen temporarily residing abroad, to become members of the Society. The result was, a recommendation from the Committee to the effect that members resident at the Cape of Good Hope, or at any place to the eastward thereof, shall not be called upon to continue their annual subscriptions, and that their rights and privileges, as members of the Society, shall, during such absence, remain

in abeyance, with liberty to resume them on recommencing the payment of their annual subscriptions. This recommendation, the Council has decided on submitting, together with some other, chiefly verbal, modifications in the rules, to the consideration and approval of the members on the present occasion. The Council deems it unnecessary to enter into the details of these proceedings, as they will be found amply developed in the minutes of the several Committees, now lying on the table.

The Council is happy to announce that the number of members elected into the Society since the Anniversary Meeting in May 1833, equals the average of the last five years; while, on the other hand, the number of members who have withdrawn has been much less. The Council has, however, the painful duty of stating that the loss which the Society has sustained by death, during the year now terminated, has been heavy and severe,—amounting to one honorary, fifteen contributing, and two corresponding members;—namely, His Royal Highness Abbás Mirza, Prince Royal of Persia; the Right Honourable the Earl of Plymouth; Major-general Sir John Malcolm; Sir William Rumbold, Bart.; the Rájá Rám Mohun Roy; the Rev. Bewick Bridge; Lieut-Colonel John Monckton Coombs; Henry Gahagan, Esq.; Richard Heber, Esq.; Godfrey Higgins, Esq.; Charles Mackinnon, Esq.; Charles Marjoribanks, Esq.; Thomas Perry, Esq.; Roger Pettward, Esq.; William Sotheby, Esq., and Edward Upham, Esq. Rám Ráz, Native Judge and Magistrate in Mysore; and Charles Telfair, Esq., President of the Committee of Public Instruction in the Mauritius.

His Royal Highness Abbás Mirza, Prince Royal of Persia, fell a victim to an epidemic disorder, which attacked him while proceeding to rejoin his army engaged in effecting the subjugation of Khorasán. The untimely loss of this illustrious honorary member of the Society, is a circumstance much to be lamented by the public in general, but by this Society in particular. His Royal Highness was known to the western world as one ardent himself in the pursuit of information, and eager to adopt every favourable expedient by which the acquaintance of his countrymen with the arts and sciences of Europe might be facilitated.

Of an individual so prominently before the public, during a long and arduous career of official duty as was the late Sir John Malcolm, but little that is new could here be said; and his character and varied attainments have been so ably delineated, and so justly eulogized on other occasions, that it is the less requisite. But as one of the original members, and a strenuous supporter of this Society, the Council feels it incumbent not to withhold a tribute of respect to his memory. Of his literary capacity, his numerous published works will have enabled the world to judge, and his masterly sketch of the history, condition, and habits of that well-known race of plunderers, the *Bhílls* of Central India, which was inserted in the first part of the Transactions of the Society, has deservedly excited general admiration. The interest he felt in the prosperity of the Society, was evinced on various occasions; and in none more conspicuously than in the establishment of the union between this Society and the Literary Society of Bombay; now the Bombay Branch of the Royal Asiatic Society.

It will doubtless, be in the recollection of many members now present, that Rám Mohun Roy took a part in the proceedings of the last Anniversary

meeting. On that occasion, he moved a vote of thanks to Mr. Colebrooke, and passed a high eulogium on his talents and extraordinary acquirements; at the same time observing, that "although he was mortal, his works would live after him, and secure his lasting fame." The object of this tribute still survives, and it is to be hoped may long do so, but he who uttered it has ceased to exist; and it might, perhaps, be difficult to quote an observation more appropriate to his own case, than the one above recorded. The mind of Rám Mohun Roy was too active and vigorous to be satisfied with the narrow sphere of information to which the customs and prejudices of his country would have limited it, and he availed himself with eagerness of every opportunity to enlarge its boundaries. In every point of view, the loss of Rám Mohun Roy, as an ardent promoter of the best interests of his countrymen, an indefatigable supporter of institutions founded for the promotion of praiseworthy objects, and an able and enlightened scholar, will not easily be repaired.

Lieutenant-Colonel Coombs, was an officer of the Madras army; and besides his services in the peninsula of India, he was long employed in the British possessions in the Eastern Archipelago, having been associated with the late Sir Stamford Raffles, to negotiate a treaty with the Sultán of Achín. He visited England in 1825, and shortly afterwards joined this Society, of which he became an active member. On his return to Madras, in 1829, he carried with him instructions to enable him to co-operate in the re-organization of the Literary Society of that place, an object which had been specially recommended to the attention of the then Governor of the Presidency, by the Council of this Society. The melancholy circumstances which attended the termination of his existence, are too generally known to require that they should be repeated here. It is understood, that shortly before this event, he had established a journal, devoted to science and literature in connexion with the East, on the plan of that published under the auspices of the Asiatic Society at Calcutta.

Mr. Godfrey Higgins was remarkable for the laborious perseverance which he displayed in collecting materials for the illustration of the religions of the ancient world,—a subject on which his theories were somewhat bold and speculative; but the mass of facts which he has brought together, cannot fail to be useful to the future explorer of the difficult path. Besides his work on the Celtic Druids, published in the year 1828, he was the author of an Apology for Muhammedanism; and a little tract entitled, *Horæ Sabbaticæ*.

Mr. Edward Upham was originally a bookseller at Exeter, and he at one time filled the office of mayor of that place. He was, from an early period of life, devoted to literary pursuits, and at length made them his principal occupation. Circumstances having directed his attention more particularly to Eastern subjects, he became a member of this Society: and shortly afterwards furnished a descriptive catalogue of the splendid collection of articles connected with the religion, arts, and manners of the Burmese, which had been found in that country during the war, and were temporarily deposited in the museum of the Society, by Captain Marryat, of the Royal Navy. This catalogue was read at two general meetings of the Society.

In the Annual Report which the Council had the honour to lay before

the members at the last anniversary, it was announced that the Essay on the Architecture of the Hindús, prepared by Rám Ráz, one of the corresponding members of the Society, had arrived. It was also mentioned, that the learned and estimable author had received that reward from the Government of Madras, to which his distinguished talents, and long and faithful services, so justly entitled him. It is with peculiar regret, therefore, that the Council has so soon to place his name in the list of those lost, by death, to the Society.

Rám Ráz had risen by application and perseverance from a very humble station, until he attained the rank of Head English Master of the College of Fort St. George; and in every grade, he secured the approbation of his superiors, by his indefatigable endeavours to improve his knowledge, and render it practically available. Of his competency to fill the post just mentioned, a very adequate idea may be formed from the Essay on Hindú Architecture, the preparation of which so long and so anxiously occupied his attention. Unfortunately, he is no longer sensible to the applause which it will probably receive; and the Society has to deplore in this, as in other instances, the premature removal of those talents, from the exertion of which so much benefit might have resulted to the inhabitants of our Indian empire.

Mr. Charles Telfair, as has been already mentioned, filled the important office of President of the Committee of Public Instruction at the Mauritius. He was also President of the Society instituted there by the late governor, Sir C. Colville, for the cultivation and diffusion of a knowledge of the Natural History of that, and the neighbouring islands.

The Council will now proceed to discharge a more pleasing part of its duty, in reference to the donations made to the Society since the last annual meeting, which, in extent and value, have even surpassed those of former years. The number of institutions and individuals from whom contributions have been received to the library and museum of the Society, exceeds one hundred and fifty; and among the former, will be found the names of the Royal Societies of London and Edinburgh, the Royal Astronomical Society, the Royal Geographical Society, the Royal College of Surgeons in London, the Geological Society, the Zoological Society, the Society of Arts, the Cambridge Philosophical Society, the British Association for the Advancement of Science, the Imperial Academy of Sciences of St. Petersburg, the Royal Academy of Sciences at Turin, the Academy of Sciences at Dijon, the Société Asiatique of Paris, the Natural History Society of the Mauritius, the Batavian Literary Society, the Asiatic Society of Bengal, the Medical and Physical Society of Calcutta, the Agricultural and Horticultural Society of Calcutta, and the Native Education Society of Bombay.

In drawing the attention of the members to those donations possessing peculiar interest or value, the Council feels itself confined to much narrower limits than would otherwise be desirable, from the wish to compress this Report as much as possible. It is, however, at no loss with which to commence; for the contributions of Lieut.-Colonel Doyle, laid before the Society at a recent General Meeting, will immediately occur to every one as being the most important donation of the year. A general statement of the contents of the collection was given at the time; and must be fresh in the

recollection of the members. It will, therefore, be only necessary here to observe, that besides many useful and standard works in Oriental literature, it places the Society in possession of, probably, the most extensive library of Russian works accessible to the public in Great Britain. Several of these will be found interesting to those engaged in researches into Oriental history and antiquities, from their intimate connexion with these subjects ; and there are also many volumes of travels in the Crimea, the Caucasus, and Persia. In addition to these printed books, amounting to nearly one hundred and eighty volumes, Colonel Doyle presented a most valuable collection of Oriental manuscripts, sixteen of which are in Persian, and two in Arabic. The most interesting specimen in this collection is, perhaps, a splendid copy of the Sháh Nameh of Firdousí, which, besides its intrinsic worth as a most beautiful manuscript, possesses a peculiar value as a relic of the Moghul sovereigns in India ; containing internal evidence of having been in the Imperial Library at Delhi for many centuries, being stamped with the signet of every emperor from Báber to Aurungzeb, and having a long autograph note of the Emperor Sháh Jehan at the commencement. This literary treasure was taken from the Imperial Library when the fortunes of the Moghul dynasty sank beneath the power of the Mahrattas, from whom it passed into the hands of the Naváb Vizír of Oude ; and by the late supporter of that dignity it was presented to the Marquess of Hastings, Governor General of India. The volume is enclosed in rich crimson velvet and gold cloth cases. Three other manuscripts, of great beauty, are, a copy of the Bostán of Sadi, finely illuminated, and written on tinted paper ; a copy of the Khosrú va Shirín of Nizámi, on paper, elaborately ornamented ; and a copy of the Khamsah, or five poems of Nizámi, with splendidly-illuminated titles. The Mathnavi of Mozuffer Khán is curious, as the autograph copy of the author, and containing some well-executed illustrations.

Of the drawings, maps, &c. &c. presented by Colonel Doyle, it will be impossible to furnish any thing like an adequate idea on the present occasion ; but among the former are three volumes containing one hundred and fifty beautifully-executed representations of costumes, scenery, and mythological subjects ; and the latter comprise maps and surveys of most of the districts in India ; routes of detachments, plans of forts, and charts of coasts, only attainable to such an extent through the peculiar facilities afforded by Colonel Doyle's official situation in India.

It was with sincere regret, however, that the Council had to consider this munificent contribution as the parting gift of its esteemed and respected associate ; who has, not only in this instance, but in every other, since the formation of the Society, evinced in the most zealous and liberal manner his desire to further and promote its interests. It is gratifying to know that the high character and talents of Colonel Doyle have met with their reward in his appointment to fill an honourable and important office in the government of one of the most valuable of our West Indian possessions.

The Royal Society of London having on a former occasion presented a set of the Philosophical transactions from the year 1823, the Council has great satisfaction in stating, that by the liberality of that body the series has been completed retrospectively, as far as it was possible to do so, dating from the year 1801.

From the Native Education Society of Bombay, the Society has been favoured with a copy of Ferishta's History of the Muhammedan Power in India, beautifully lithographed, in imitation of manuscript, on tinted paper; in two volumes, folio.

From Professor Rosellini, the conductor of the scientific expedition sent to Egypt at the expense of His Imperial and Royal Highness the Grand Duke of Tuscany, at the time when that under M. Champollion was similarly engaged under the auspices of the French government, the Society has received a copy of the splendid work now publishing by him at Pisa, which will embody the results of the labours of both the expeditions. The work will extend to ten volumes, octavo, of text; and as many fasciculi of illustrations, comprising fac-similes of the most extraordinary and interesting relics of sculpture, painting, &c., found in the various districts whose antiquities were explored. Two volumes of the text, descriptive of the historical monuments, and five parts of the plates, have already been sent by the learned Editor, and the remainder will, no doubt, speedily follow.

The Right Honourable the President has contributed to the library a further portion of the official documents relating to the affairs of the East Indies, ordered to be printed by the House of Commons; and the Right Honourable Sir Alexander Johnston, one of the Vice-Presidents, has presented a complete series of the Reports and Minutes of Evidence delivered before the several committées with reference to the recent discussion on the renewal of the Charter of the East India Company; and also a collection of the cases heard in Appeal from the East Indies before the Judicial Committee of the Privy Council. The Society has likewise been favoured by Sir Alexander with several papers in MS. connected with the Pearl Fisheries of the island of Ceylon, and some curious Dutch Charts of the Western Coast of the Peninsula of India and Ceylen.

From the Rájá Ram Mohun Roy, a short time previous to his decease, the Society had the gratification of receiving copies of four of his principal works, *viz*: The Precepts of Jesus the Guide to Peace and Happiness; Translation of several books, passages, and texts of the Ved, &c.; Essay on the right of Hindús to Ancestral Property; and, Exposition of the practical operation of the Judicial and Revenue Systems of India.

Professor Wilson has presented a copy of the second edition of his valuable Dictionary of the Sanscrit and English Languages; and the Council readily avails itself of this opportunity to allude to the advantages which will doubtless be derived to the progress of Oriental Literature in this country, from the high and important station now held by that distinguished scholar in one of its ancient seats of learning. It is with peculiar pleasure that the Council is enabled to state that the continued assistance of Professor Wilson has been promised to this Society; that he is now engaged in the translation of many important works from the Sanscrit, for the Oriental Translation Fund; and that he is also engaged in the preparation of an entirely new fount of types in the Nágari character.

To Mr. William Butterworth Bayley the Society is indebted for a set of Treatises on the Anatomy of the Human Body, written in the Persian and Hindi languages, by P. Breton, Esq., one of the Surgeons on the Bengal Establishment, for the instruction of native students educating in the

medical professions, and intended chiefly for the service of the Honourable East India Company. These lectures are accompanied by a volume containing the names of the various parts of the human body, and medical and technical terms in English, Arabic, Persian, Hindí, and Sanscrit.

The Council has to call the attention of the members to a very spirited attempt to excite an interest in the scenery and people of India by means of a work belonging to the class of annuals, and beautifully embellished with engravings from the original drawings made by Mr. William Daniell, R.A., a member of the Society, and an artist, who is certainly unrivalled for the extent and variety of the stores he accumulated during a long and active residence in the East, by which he is yet enabled to depict the peculiarities, both of the country and its inhabitants, with a force and accuracy, acknowledged by all, who are enabled, from personal experience, to judge of his performances. A copy of this splendid production has been presented to the Society by its Editor, the Rev. Hobart Caunter; and the Council has thought it right to direct that the name of the Society should be placed on the list of subscribers to the future volumes.

The Honourable Court of Directors of the East India Company has presented the Society with a copy of the excellent Dictionary of the Bengali and Sanscrit Languages, explained in English, which has been prepared by Sir Graves Haughton, the late Secretary to the Society.

Professor Burnouf, whose attainments in the Sanscrit and Pali languages entitle him to a high rank among the Oriental scholars of Europe, has been long occupied in editing the original text of one of the sacred books of the Parsís, written in the Zend language, and entitled Vendidad Sadé; and a copy of his learned and ingenious Commentary on that work has recently been laid on the table. Professor Burnouf also presented a copy of the last Annual Report of the Société Asiatique of Paris, which was not less interesting from the sketch it contained of the progress of Oriental Literature in general, than gratifying from the candid and liberal tone which distinguishes its remarks on the labours of similar institutions.

Shortly after the last Anniversary Meeting, the Society received from Rámáswámí Mudeliar, the Jaghirdar of the island of Sivasamudram, a model in wood of the stone bridge erected by him over the western branch of the river Caveri, at that place, and called the Lushington Bridge. The length of the model, including the curves made to resist the force of the current, is 187 inches; and being constructed on a scale of ten feet to an inch, the original bridge is, of course, 1870 feet in length. The acquisition of this model, which was brought to England by the Right Hon. S. R. Lushington, late Governor of Madras, adds greatly to the interest of Rámáswámí's description of his improvements in the island of Sivasamudram, which was inserted in the Second Part of Vol. III. of the Society's Transactions; but the Council has to regret, that owing to the want of space in the premises now occupied by the Society, it has not been found practicable to exhibit it without risk of serious injury, a remark which will also apply to many other valuable specimens in its possession.

Babú Rádhacanta Déva of Calcutta, one of the Corresponding Members of the Society, has transmitted to it a copy of the third volume of his elaborate and useful Encyclopædia, or Lexicon, in Sanscrit, an undertaking

which reflects high credit on his talents, zeal, and liberality. It is believed that this is the only copy sent to Europe; and the Council has the pleasure to announce that a notice, by which its nature and objects will be made more generally known, is in preparation.

The Model of the Hindú Pagoda at Trivalore, presented to the Society by Mr. John Hodgson, some time ago, has arrived from Madras, and is now deposited in the Museum, to which it is a curious and valuable addition, affording an interesting specimen of the ingenuity of the native artist by whom it was constructed, and a faithful representation of the original buildings. A bird's-eye view of this edifice will be found among the illustrations to the work of Rám Ráz, of which copies are now laid on the table.

Another Model, executed by a native of India, has been placed in the Museum through the kindness of Mr. William Newnham, Member of Council at Bombay. It is a fac-simile of one of those singular depositories for the dead, used in that place by the well-known sect of Parsís, or Fire Worshippers. The one in question was erected in the year 1832, at the expense of Framjí Cowasjí Sett, by a young engineer named Sorahjí Dhunjibhoy; and, to him the Society is indebted for the model as well as the illustrative drawings accompanying it.

Don Juan de Silva, a Corresponding Member of the Society, and Mohandíram of the Lascoryn Corps of Galle, in Ceylon, has presented a series of sixteen specimens of the precious stones found in that district, accompanied by their respective appellations in Cinghalese.

Sir Grenville Temple has forwarded to the Society, through the intervention of Lieut.-General Forbes, M.R.A.S., a curious relic of antiquity, being a Phœnician monumental slab, with the representation of a human figure rudely sculptured on it, and an inscription, as yet undeciphered. This object was brought by Sir Grenville Temple from a village called Maghrá-wah, in the Beylik of Tunis; and a lithographic fac-simile, with a copy of the letter of Sir Grenville Temple accompanying it, has been inserted in the fasciculus of the Transactions now lying on the table. The Council has to remark that the Society was indebted, before receiving the grave-stone itself, to the kindness of Miss Forbes, daughter of General Forbes, for a very perfect cast of it in plaster.

By Mr. Nathaniel Bland, jun. the Museum has been enriched with a beautiful series of Russian coins, including one of platinum, a coinage recently introduced into that country. Mr. Bland also presented a copy of Professor Schmidt's Grammar of the Mongolian Language.

Captain Harkness, Secretary to the Society, has presented a sculptured representation of the Linga, attended by cobra capellas, finely executed in black marble; a curious drawing of the Seringham Temple, by a native artist, richly coloured, and accompanied by descriptions of the particular divisions in Tamil; and a massive silver neck-chain, worn by the Tudas, or aboriginal inhabitants of the Nilagiri hills, a race first described by him.

It would be easy, and in many respects highly proper, to extend these notices, so as to place on special record many other important donations with which the Society has been favoured during the past year, but the

bounds to which this Report is necessarily restricted, will not allow the Council to do what would otherwise give it much pleasure.

The very great assistance which has been derived in the prosecution of the Society's objects from the Branch and Auxiliary Societies established in India, has induced the Council to take measures for the establishment of similar associations in other parts of the world to which the views of the Society are directed; and, among these, it is with very great satisfaction that the Council announces the establishment of a Literary Society among the learned and respectable natives of the Madras Presidency, at the head of which is the venerable assistant in the labours of the late Colonel Mackenzie, Cavelli Vencata Lutchmiah. Some correspondence has already taken place between this new auxiliary, and the parent institution; and the Council entertains no doubt whatever that when its members shall have acquired a little more experience in the management of a Society so novel in its plan amongst them, the most satisfactory consequences will shortly follow. Indeed, when on the occasion of delivering its last Annual Report, the Council pointed out the peculiar aim of this Society, namely, that of "urging the singularly intellectual races of India to make known through themselves the results of their ancient and steady civilization," it was hardly prepared to expect so speedy an attempt to realize its expectations. The Council has since recommended to some of the most able and influential members of the Parsi community at Bombay to form a similar establishment among themselves, and it entertains a confident expectation that its suggestion will be shortly acted upon. In addition to the foregoing, the Council is happy to state that arrangements are making by the Right Hon. Lord Nugent, Lord High Commissioner of the Ionian Islands, to institute an Auxiliary Society at Corfu, which will have for its especial objects the tracing the intimate connexion which formerly existed between Europe and Asia by means of the Mediterranean countries, and the careful examination of all the libraries existing in any of those states; to ascertain whether they contain any works which may throw light upon its nature and history.

Captain Alexander, who is well-known to the public from the spirit of observation and enterprise displayed by him in his travels in Ava, Persia, Turkey, Russia, and America, has recently undertaken to conduct an expedition of discovery to Delagoa Bay and its neighbourhood, on the Eastern Coast of Africa; and as he will proceed to his destination *via* Egypt, the Council at once availed itself of this opportunity to open communications with the Chevalier Clot Bey, M. Augustus Sakakini, Mr. Bonhomi, and other European residents in that country, with a view to secure their co-operation on a similar system, by which the researches of the Society in that most interesting portion of the African continent may be carried on with facility and effect; and, lastly, the Right Hon. Lord Napier, Chief Commissiouer of British Affairs at Canton, has been furnished with instructions to enable him, on his arrival, to establish a Branch Society there, from which peculiar advantages are, in many respects, anticipated.

The Council conceives that it need not dwell longer on these subjects here, because the arrangements having been chiefly conducted through the medium of the Committee of Correspondence, a more ample explanation

respecting them will doubtless be furnished by the Right Hon. the Chairman of the Committee, in his exposition of the proceedings of the Committee since the last Anniversary, which will be found to have been as active, and to have embraced as great a variety of topics as at any former period.

The operations of the Oriental Translation Fund have been carried on with its usual perseverance and zeal during the last year; and although the works produced under its patronage may not have equalled in number those published in former years, they have been not less valuable or important; and many others are in preparation which will do equal honour to the institution. A full report of the Committee's proceedings, however, will shortly be laid by it before the Subscribers to the Fund, at a General Meeting, to which the members of the Society will, as usual, be invited.

The printing of the Third volume of the Society's Transactions has been prosecuted so vigorously, that the Council is enabled to lay copies on the table this day. This portion will complete the volume; but the Appendix will occupy some little further time in preparation, and will therefore be circulated separately. The Council trusts that the papers which have been selected to form this fasciculus will give satisfaction to the Members, and be found in many instances to possess both interest and value. Among these the Council cannot hesitate to class the able Memoir on the River Indus and the singular tract in the province of Cutch, usually termed the *Runn*, from the pen of Lieut. Burnes, an Officer whose zeal for the enlargement of our knowledge of the geography and statistics of some of the most important, and hitherto least known territories of the East, led him to engage in the arduous enterprise of exploring the countries lying between the North Western frontiers of our Indian Empire, and the dominions of Persia. It is needless to expatiate here at greater length on a subject, the merits of which must be so well known to all present, and of which ample details will speedily be communicated to the public by Lieut. Burnes himself; but it will be generally allowed, that few expeditions of the like nature have been attended with more substantial results to science and literature, or have reflected greater honour on the perseverance, the intrepidity, and the intelligence of the traveller, than that to which the Council now refers. With this volume will terminate, at least for the present, the series of the Society's Transactions published in quarto.

The Council has the pleasure of calling the attention of the Members at this meeting, to the first number of the work intended as a substitute for that now discontinued; and the Council trusts, that the plan and style of execution of the Journal of the Royal Asiatic Society, will be found to merit the approbation of its members. The reasons which have induced the Council to effect this change in an important feature of its operations, have been so widely circulated that it will only be necessary briefly to recapitulate them here.

The change in the character of the relations existing between this country and the East, and the rapid extension of them which is now effecting from various causes and in various channels, appeared to the Council to call for some more effective method of attaining those of the Society's objects, comprised in the communicating of information through the medium of its transactions, than that hitherto pursued, which restricted its

publications to undetermined and distant periods of time, and by the bulky and expensive form in which it was effected, confined their circulation almost exclusively to the members of the Society themselves, and most frequently without exciting that interest to which, in many respects, the information they contained was otherwise entitled. This remark particularly applies to contributions relating to subjects of local or temporary interest, for, whatever of importance they might have possessed to the interests of literature and science, if published when received, it was generally found to have evaporated by the time they reached the public eye. As this circumstance undoubtedly prevented many communications from being sent to the Society, it became a matter of serious consideration with the Council, and, combined with the ample stores at present at its disposal, determined it on making the experiment in question. At the same time the Council confidently hopes that the increase of literary and scientific contributions to the Society, will be commensurate with the facilities which the Journal will afford for their publication.

It is not, however, in a literary point of view alone, that the Council contemplates this change is likely to prove advantageous; for, from the careful calculations which were made of the average annual cost of bringing the Transactions before the public in their present form, it appeared, incontestably, that a very material saving in that item of expenditure would be made; and although it is probable that the alteration which it has been decided to adopt, may render the charge on the income of the current year, heavier than usual under that item, the members will have a double quantity of matter supplied to them; and the Council feels assured, that this extra charge will be fully compensated by the decrease in the expenditure of future years.

In addition to the Transactions and Journal of the Society, the printing of the Essay on the Architecture of the Hindús, by Rám Ráz, has been completed; and perfect copies are now laid on the table for the inspection of the members. The illustrative plates have been executed with great care and skill by Mr. Haghe, the well-known lithographic artist, and the work altogether, it is hoped, may be found not unworthy of the Society, under whose auspices it is produced, or of the author, to whom its reception by the British public was a subject of much interest. It is the first attempt to convey in a systematic form, any idea of the principles by which the artists of India were guided in their construction of those elaborate and massive structures, which, erected while their country was under the dominion of its native sovereigns, and in the zenith of its power and glory, still, in many instances survive the devastating inroads of invading races more or less ruthless and unsparing, to excite the wonder and admiration of the strangers who now direct the destinies of that ancient land; and in this view alone it would be highly valuable; but when it is remembered, that this first attempt proceeds from a highly-informed and intelligent native of India,—one, who, while well versed in the learning of his country, was also instructed in the literature of the Western world, and was thus enabled to compare, contrast, and judge for himself, the value of such a work must be considered much enhanced. That it will lead to other and more extended efforts of a different kind there can be little doubt, by which, what may be wanting in

the present, will be supplied, and what is erroneous, will be corrected. The members of the Society will not, the Council feels assured, be backward in extending their patronage to a work of this nature, so produced; for, although the estimable author has been removed from this world, he has left those behind him who feel an interest in his fame, and a proportionate anxiety for the success of his labours. That they will not be disappointed, may, it is hoped, be safely prophesied; since his work is before those who are best qualified to pronounce on its merits, and estimate the talents, the industry, and perseverance of its author.

It was with very sincere regret that the Council received, shortly after the last Anniversary Meeting, the notification from Colonel Tod, of his intention to resign his office as Librarian to the Society. Colonel Tod was the first who assumed the office, and those members who have made use of the Library can bear testimony to the ability and success with which its administration by that gentleman has been attended. Colonel Tod has not only been one of the most liberal contributors in every shape to the stores and Transactions of the Society, but has long put it in possession of a reversionary interest in his own valuable Oriental library; an example which the Council trusts may be followed by all those members who possess means of the like nature. The ill state of his health, arising from long-continued and active exertions in the literary pursuits which have tended so much to his honour, compelled Colonel Tod to reside at a distance from London, with a view to its restoration; and thus induced him to take the step which was reluctantly acceded to by the Council; but it trusts, at no distant period, again to number him in its ranks.

In concluding its last Annual Report, the Council took occasion to point out the peculiar relations in which the Royal Asiatic Society stands to the British Empire, particularly its Oriental possessions; and to express its hope that the Society might become an effectual instrument in bringing into activity the intellectual energies of the inhabitants of our Eastern dominions; in directing them, when so awakened, to proper objects of public utility, and in making known the results of these exertions to the European world. In this view the Council considered the Society as a national institution, justly entitled to national support, from the means which it possesses for diffusing among the nations of the East whatever of European inventions may seem calculated to improve them in arts or science, or in any way tend to elevate them in the scale of nations; while, on the other hand, it operates as the medium through which a knowledge of all which they themselves possess may be laid before the public here, and be subjected to the scrutiny and examination of those to whom the progress of civilization is an object of deep and permanent interest.

The Report which has now been read, will show that these anticipations have already been partially realized. The associations of learned natives, the establishment of which is here recorded, proves the efficiency of the Society's endeavours to excite their literary ambition, while the honours which have been bestowed by the illustrious and Royal Patron of the Society on two of its distinguished members, intimate the importance of its objects, and the high estimation in which its operations are held. It will be at once understood, that the Council here alludes to the honours con-

ferred on Sir Charles Wilkins, and Sir Graves Haughton; the former, one of the leaders of that numerous band who have devoted their time and talents to the promotion of knowledge in connexion with the East,—one, whose name, in conjunction with those of Jones and Colebrooke, will descend to posterity, as the founders of a new school of literature, and institutors of the first association for the developement of the History and Antiquities of the East; and, though sixty years have passed since that respected and venerable individual first essayed the path, he yet lives, and the sanguine aspiration is that he may long survive to witness the progress of those who mainly depend on the assistance he prepared when comparatively alone: the latter, eminent for his distinguished attainments in the language, literature, and philosophy of the East, while his philanthropy, and ardent zeal in the promotion of the objects of this Society, and of learning and philosophy in general, have too often been the theme of praise to call for eulogy on the present occasion.

Such is an outline of the Society's history during the year now terminated; and in which the Council hopes will be traced, "not only the satisfactory progress made by the Society during that period, but also steps tending to its advancement in usefulness and eminence for the future.

AUDITORS' REPORT.

THE Auditors appointed by the Council of the Royal Asiatic Society of Great Britain and Ireland, to examine the Accounts of the Society for the year 1833, have agreed upon the subjoined report.

The Auditors have been furnished by the Treasurer with the account of receipts and disbursements for the year ending the 31st of December, 1833, exhibited in the statement marked No. I., by which it will be seen that the year terminated with a balance of cash in the Society's favour amounting to £365. 15s. 4d.

The Auditors duly inspected the vouchers produced by the Treasurer and Secretary for their respective disbursements, and have to report them strictly in accordance with the sums charged.

The statement, marked No. II., contains the estimate of the Society's Receipts and expenditure for the current year. The former are calculated to amount to £1769. 2s., including the balance of cash in hand, on account of the year 1833. The auditors have been careful not to admit into their estimate any item which they have not good reason to believe will be actually realized, proceeding on the same principle as the auditors of last year; and the members cannot have failed to remark, that the actual receipts of the year 1833, were within £25 of the amount estimated, while the actual balance in hand, on the 31st of December, exceeded by £72 the sum expected.

The probable expenditure for the current year amounts to £1492 15s., leaving a presumed balance of cash in the hands of the treasurer at the end of the year, amounting to £276. 7s. In this expenditure, is included a

charge for East India Newspapers supplied to the Society during the last six years; and also one, for the publication of three numbers of the Society's Journal, the ordinary expenditure remaining as heretofore.

By the arrangements made by the Council to carry into effect that recommendation of the auditors appointed at the last anniversary, relative to arrears of subscription, the amount then due has been considerably reduced; and should the measures proposed by the Council be sanctioned by the Society, a prospective reduction may be looked forward to, and eventually the extinction to a great extent, if not altogether, of this item in the Society's accounts.

The balance of cash in the treasurer's hands, at the date of the last quarterly statement submitted to the Council, namely, the 31st of March, was £337. 2s. 2d.

The assets of the Society may, in the opinion of the auditors, be fairly estimated considerably higher than has hitherto been the case; for the value of the copyrights and stock of the Society's publications has never yet been taken into account, and the continued increase of the Society's property in the departments of the Library and Museum, render the former calculation of their value much too low; added to which, the market-price of the Society's funded property is at present considerably augmented. The auditors are, therefore, induced to estimate the assets of the Society as under, namely :

	£	s.	d.
Value of Copyrights and Stock of the Society's Publications	1500	0	0
Ditto of Library, Museum, and Furniture	2000	0	0
Ditto of Stock invested in the Three per cent. Consols, } (£2192. 17s. 1d.) }	2024	0	0
Balance of Cash in the hands of the Treasurer on the } 31st of March }	337	2	2
	<hr/>		
	£5861	2	2

The auditors have great pleasure in expressing their perfect satisfaction with the various books and accounts submitted to them by the treasurer and secretary; and in acknowledging the courtesy of those officers, in personally attending and affording whatever explanations were required.

(Signed)

JOHN SHAKESPEAR, { Auditor on the part
of the Council.

W. B. BAYLEY, { Auditor on the part
of the Society.

DAVID POLLOCK, Ditto.

Royal Asiatic Society's House,
Grafton-street, Bond-street,
8th of May, 1834.

STATEMENT, No. I.

1833.		1833.	
RECEIPTS.		DISBURSEMENTS.	
£	s. d.	£	s. d.
From 135 Annual Subscriptions, at £2. 2s. each.....	283 10 0	By House Rent.....	225 5 0
113 Ditto, ditto, at £3 3s. each	355 19 0	Salaries and Wages	157 10 0
Annual Donation from the Hon. East India Company.....	105 0 0	Imprests to the Secretary, for the payment of current expenses and taxes	285 0 0
Ditto, from the Oriental Translation Fund	100 0 0	Collector's commission	38 10 3
Two Compositions in full from Elected Resident Members at £31 10s. each	63 0 0	Sundries, including Carpenter's and Glazier's bills, Printing, Engraving, Stationery, Bookbinding, Coals, &c. &c.....	352 9 0
One ditto, from an Original Non-Resident Member	10 10 0	Total expenses in 1833	£1058 14 3
Balance of ditto, from an Elected Non-Resident Member	12 12 0	Balance of cash in the hands of the Treasurer on the 31st of December, 1833, applicable to the service of the year 1834	£365 15 4
Seven Compositions under Art. XLIV. at £15 15s. each.....	110 5 0		
Two ditto, at £21 each.....	42 0 0		
Sixteen Admission Fees, at £5 5s.....	84 0 0		
Transactions sold, per Secretary.....	11 12 0		
Cash received from Sir John Malcolm, for Glazed Doors to Show-cases..	19 14 9		
Dividends on £2192 17s. 1d., in Three per cent. Consols	65 15 8		
Total receipts in 1833	£1263 18 5		
To which add balance, due by the Treasurer, 31st Dec., 1832, applicable to the service of the year 1833	160 11 2		
	£1424 9 7		£1424 9 7

REGULATIONS
FOR THE
ROYAL ASIATIC SOCIETY
OF
GREAT BRITAIN AND IRELAND.

M.DCCC.XXXIV.



REGULATIONS
FOR
THE ROYAL ASIATIC SOCIETY.

OF THE OBJECTS OF THE SOCIETY GENERALLY, AND OF
ITS MEMBERS.

ARTICLE I.—The ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND is instituted for the investigation and encouragement of Arts, Sciences, and Literature, in relation to Asia.

ARTICLE II.—The Society consists of *Resident, Non-resident, Honorary, Foreign, and Corresponding* Members.

ARTICLE III.—Members, whose usual place of abode is in Great Britain or Ireland, are considered to be *Resident*.

ARTICLE IV.—Those whose usual abode is not in Great Britain or Ireland, being, however, British subjects, are denominated *Non-resident*.

ARTICLE V.—Foreigners of eminent rank or situation, or persons who have contributed to the attainment of the objects of the Society in a distinguished manner, are eligible as *Honorary* Members.

ARTICLE VI.—The Class of *Foreign* Members shall consist of not more than *Fifty* Members; and no person shall be eligible as a *Foreign* Member who is a British subject, or whose usual place of residence is in any part of the British dominions in Europe.

ARTICLE VII.—Any person not residing within the British Islands, who may be considered likely to communicate valuable information to the Society, is eligible for election as a *Corresponding* Member.

ARTICLE VIII.—All the Members of the Society, of whatever denomination, *Resident, Non-resident, Honorary, Foreign, or Corresponding*, must be elected at the General Meetings of the Society, in the manner hereinafter described.

ARTICLE IX.—*Honorary, Foreign, and Corresponding* Members, when residing in England, have a right of admission to the Meetings, Library, and Museum of the Society; but are not eligible to its offices, or entitled to copies of the Transactions.

ARTICLE X.—The Literary Society of Bombay is from henceforward to be considered an integral part of the Royal Asiatic Society, under the appellation of the BOMBAY BRANCH of the ROYAL ASIATIC SOCIETY.

ARTICLE XI.—The BOMBAY BRANCH SOCIETY shall be considered quite independent of the ROYAL ASIATIC SOCIETY, as far as regards its local administration and the control of its funds.

ARTICLE XII.—The Members of the BOMBAY BRANCH SOCIETY, while residing in Asia, shall be *Non-resident* Members of the ROYAL ASIATIC SOCIETY; and when in Europe shall be eligible for election as *Resident* Members, in the same manner as *Honorary* Members are elected.

ARTICLE XIII.—In like manner the Members of the ROYAL ASIATIC SOCIETY, while residing in Europe, are *Non-resident* Members of the BOMBAY BRANCH SOCIETY; but when within the presidency of Bombay shall be eligible as *Resident* Members, in the manner prescribed by the Regulations of that Society.

ARTICLE XIV.—The United Literary Societies of Madras are from henceforward to be considered an integral part of the ROYAL ASIATIC SOCIETY, under the appellation of the MADRAS LITERARY SOCIETY and AUXILIARY of the ROYAL ASIATIC SOCIETY.

ARTICLE XV.—The MADRAS LITERARY SOCIETY and AUXILIARY of the ROYAL ASIATIC SOCIETY shall be considered quite independent of the ROYAL ASIATIC SOCIETY as far as regards its local administration and the control of its funds.

ARTICLE XVI.—The Members of the MADRAS LITERARY SOCIETY and AUXILIARY of the ROYAL ASIATIC SOCIETY, while residing in Asia, shall be *Non-resident* Members of the ROYAL ASIATIC SOCIETY; and when in Europe, shall be eligible for election as *Resident* Members, in the same manner as *Honorary* Members are elected.

ARTICLE XVII.—In like manner, the Members of the ROYAL ASIATIC SOCIETY, while residing in Europe, are *Non-resident* Members of the MADRAS LITERARY SOCIETY and AUXILIARY of the ROYAL ASIATIC SOCIETY; but when within the presidency of Madras, shall be eligible as *Resident* Members, in the manner prescribed by the Regulations of that Society.

MODE OF ELECTING THE MEMBERS.

ARTICLE XVIII.—Any person desirous of becoming a *Resident* or *Non-resident* Member of the ROYAL ASIATIC SOCIETY, must be proposed by Three or more subscribing Members, one, at least, of whom must have personal acquaintance with him, on a certificate of recommendation, declaring his name and usual place of abode; specifying also such titles and additions as it may be wished should accompany the name in the list of Members of the Society.

ARTICLE XIX.—A candidate proposed as a *Foreign* Member must be recommended to the Society by five Members, or more.

ARTICLE XX.—The Council may, upon special grounds, propose to a General Meeting the election of any Foreigner of eminent rank and station, or any person who shall have contributed to the attainment of the objects of the Society in a distinguished manner, either by donation or otherwise, to be elected an *Honorary* Member of the Society; and, upon such proposition, the Society shall proceed to an immediate ballot.

ARTICLE XXI.—The Council may propose for election as a *Corresponding* Member, any person not residing in the British dominions in Europe who may be considered likely to communicate valuable information to the Society.

ARTICLE XXII.—Every recommendation of a Candidate proposed for election, whether a *Resident*, *Non-resident*, *Foreign*, or *Corresponding* Member, shall be read at three successive General Meetings of the Society. After the first reading, the certificate shall remain suspended in the

Meeting-room of the Society till the ballot for the election takes place, which will be immediately after the third reading of the certificate; except in the cases of the Members of the BRANCH SOCIETY of BOMBAY, and the LITERARY and AUXILIARY SOCIETY of MADRAS, who are eligible for immediate ballot.

ARTICLE XXIII.—No candidate shall be considered as elected, unless he has in his favour the votes of three-fourths of the Members present who vote.

ARTICLE XXIV.—The election of every candidate shall be entered on the minutes of the proceedings of the Meeting at which he is elected: but should it appear, upon inspecting the ballot, that the person proposed is not elected, no mention thereof shall be inserted in the minutes.

ARTICLE XXV.—When a candidate is elected a *Resident* or *Non-resident* Member of the Society, the Secretary shall inform him of his election by letter.

ARTICLE XXVI.—To an *Honorary, Foreign, or Corresponding* Member, there shall be transmitted, as soon as may be after his election, a Diploma, under the seal of the Society, signed by the President, Director, and Secretary.

OF THE COUNCIL AND OFFICERS, AND OF COMMITTEES.

ARTICLE XXVII.—There shall be a Council of Twenty-five *Resident* Members, constituted for the management and direction of the affairs of the Society.

ARTICLE XXVIII.—The Officers of the Society shall form a part of the Council, and shall consist of a President, a Director, four Vice-Presidents, a Treasurer, a Secretary, and a Librarian. The Council will, therefore, be composed of sixteen Members, besides the officers.

ARTICLE XXIX.—The Council and Officers shall be elected annually by ballot, at the Anniversary Meeting of the Society, on the Second *Saturday* in *May*.

ARTICLE XXX.—Eight Members of the Council shall every year be withdrawn, and eight new Members shall be elected in their places, from the body of the Society.

ARTICLE XXXI.—The Council shall meet once in every month, or oftener, during the Session.

ARTICLE XXXII.—At any meeting of the Council, *Five Members* of it being present shall constitute a *quorum*.

ARTICLE XXXIII.—The Council shall be summoned, under the sanction and authority of the President or Director, or, in their absence, of one of the Vice-Presidents, by a circular letter from the Secretary.

ARTICLE XXXIV.—The Council shall have the power of provisionally filling up vacancies in its own body, occasioned by resignation or death.

ARTICLE XXXV.—Committees, for the attainment of specific purposes within the scope of the Society's views, may, from time to time, be appointed by the Council, to whom their reports shall be submitted, previously to their being presented to a Special or at an Anniversary Meeting of the Society.

COMMITTEE OF CORRESPONDENCE.

ARTICLE XXXVI.—The Council shall appoint a *Committee of Correspondence*, to consist of a Chairman, two Deputy-Chairmen, twelve Members, and a Secretary; with power to add to its number, and fill up vacancies occasioned by resignation, removal, or death: four of such twelve Members to go out annually, and be replaced by a similar number from the general body of the Members.

ARTICLE XXXVII.—The special objects of the *Committee of Correspondence* are, to receive intelligence and inquiries relating to the Arts, Sciences, and Literature of Asia, and to endeavour to obtain for applicants such information on those subjects as they may require.

COMMITTEE OF PAPERS.

ARTICLE XXXVIII.—The Council shall appoint a *Committee of Papers*, to which all papers communicated to the Society shall be referred for examination; and it shall report to the Council from time to time such as it may deem eligible for publication, or to be read at the General Meetings.

FUNCTIONS OF THE OFFICERS.

ARTICLE XXXIX.—The functions of the PRESIDENT are, to preside at meetings of the Society, and of the Council; to conduct the proceedings, and preserve order; to state and put questions, according to the sense and intention of the Members assembled; to give effect to the Resolutions of the Meeting; and to cause the Regulations of the Society to be put in force.

ARTICLE XL.—The functions of the DIRECTOR are twofold, *general* and *special*. His general functions are those of a *Presiding Officer*, being next in rank to the President; by virtue of which he will preside at meetings when the President is absent, and discharge his duties. His special functions relate to the department of Oriental Literature, which is placed under his particular care and superintendence.

ARTICLE XLI.—The duties of the VICE-PRESIDENTS are, to preside at the meetings of the Society and of the Council, when the chair is not filled by the President or Director; and to act for the President, on all occasions, when he is absent, and when his functions are not undertaken by the Director.

ARTICLE XLII.—The TREASURER will receive, on account of, and for the use of the Society, all monies due to it, and make payments out of the funds of the Society, according to directions from the Council.

ARTICLE XLIII.—The Treasurer's accounts shall be audited annually, previously to the Anniversary Meeting of the Society. The Council shall, for that purpose, name three Auditors, of whom two shall be taken from the Society at large, and the third shall be a Member of the Council. The Auditors shall report to the Society, at its Anniversary Meeting, on the state in which they have found the Society's funds.

ARTICLE XLIV.—The functions of the SECRETARY are the following:—

He shall attend the meetings of the Society and of the Council, and record their proceedings. At the General Meetings he will read the papers that have been communicated; unless any Member obtains permission from the Council to read a paper that he has communicated to the Society.

He shall conduct the correspondence of the Society, and of the Council.

He shall superintend the persons employed by the Society, subject, however, to the control and superintendence of the Council.

He shall, under the direction and control of the Council, superintend the expenditure of the Society. He shall be competent, on his own responsibility, to discharge small bills: but any account exceeding the sum of Five Pounds, shall previously be submitted to the Council; and, if approved, be paid by an order of the Council, entered on the minutes.

He shall have the charge, under the direction of the Council, of printing and publishing the Transactions of the Society.

ARTICLE XLV.—If the Secretary shall, at any time, by illness, or any other cause, be prevented from attending to the duties of his office, the Council shall authorize the Assistant Secretary, or request one of its members to discharge his functions, till he shall himself be able to resume them.

ARTICLE XLVI.—The LIBRARIAN shall have the charge and custody of all books, manuscripts, and other objects of learning or curiosity of which the Society may become possessed, whether by donation, bequest, or purchase; and apartments shall be appropriated, in which those objects may be safely deposited and preserved.

ON THE CONTRIBUTIONS AND PAYMENTS WHICH ARE TO BE MADE TO THE SOCIETY BY THE MEMBERS.

ARTICLE XLVII.—Every *Resident* Member is required to pay the following sums upon his election, viz.:—

Admission Fee Five Guineas.

Annual Subscription Three Guineas.

(Unless his election shall take place in December, in which case the first Annual Subscription shall not be due till the succeeding January; and the following compositions are allowed, viz.:)

Upon election, by the payment . . . of Thirty Guineas.

After two Annual Payments . . . of Twenty Guineas.

After four or more Annual Payments . . of Fifteen Guineas.

ARTICLE XLVIII.—Any person elected as a *Resident* Member of the Society who shall proceed to the Cape of Good Hope, or to any place eastward thereof, shall not be called on to continue the payment of his Annual Subscription; but his rights and privileges as a Member shall remain in abeyance, with liberty to resume them on recommencing the payment of the Annual Subscription, or paying the regulated composition in lieu thereof.

ARTICLE XLIX.—Any person who shall henceforward desire to become a *Non-resident* Member of the Society, shall, on his being elected, pay the sum of *Twenty Guineas*.

If he subsequently become a *Resident* Member, he shall, from the time that he has fixed his residence in the British Islands, pay the usual contribution of *Three Guineas per annum*; or in lieu thereof, the sum of *Ten Guineas*, as an equivalent for the composition.

ARTICLE L.—*Honorary, Foreign, and Corresponding* Members, shall not be liable to any contributions, either on their admission, or as annual payments.

ARTICLE LI.—Every person elected a *Resident* Member of the Society shall make the payment due from him, within two calendar months after the date of his election; or if elected a *Non-resident* Member, within eighteen calendar months after his election; otherwise his election shall be void: unless the Council, in any particular case, shall decide on extending the period within which such payments are to be made.

ARTICLE LII.—All annual subscriptions shall be paid to the Treasurer on the first day of January in each year; and in case the same should not be paid by the end of that month, the Treasurer is authorized to demand the same. If any subscriptions remain unpaid at the Anniversary Meeting of the Society, the Secretary shall apply, by letter, to those members who are in arrears.

ARTICLE LIII.—The publications of the Society shall not be forwarded to any Member, whose subscription for the current year remains unpaid.

OF THE MEETINGS OF THE SOCIETY.

ARTICLE LIV.—The meetings of the Society, to which all the members have admission, and at which the general business of the Society is transacted, are termed General Meetings.

ARTICLE LV.—At these meetings, the chair shall be taken by the President, or, in his absence, either by the Director or one of the Vice-Presidents; or, should these Officers also be absent, by a Member of the Council.

ARTICLE LVI.—*Ten Members* being present, the meeting shall be considered as constituted, and capable of entering upon business.

ARTICLE LVII.—The General Meetings of the Society shall be held on the *first* and *third Saturday* in every month, from December to July, both inclusive; excepting on the *first Saturday* in May, and the Saturdays preceding Easter and Whit Sundays and Christmas-day.

ARTICLE LVIII.—The business of the General Meetings shall be, the proposing of candidates, the election and admission of Members, the acceptance and acknowledgment of donations, and the reading of papers communicated to the Society on subjects of science, literature, and the arts, in connexion with Asia.

ARTICLE LIX.—Nothing relative to the regulations, management, or pecuniary affairs of the Society shall be introduced and discussed at General Meetings, unless the meeting shall have been declared *special*, in the manner hereinafter provided.

ARTICLE LX.—Every member of the Society has the privilege of introducing, either personally or by a card, one or two visitors at any General Meeting; but no stranger shall be permitted to be present, unless so introduced, and approved of by the Meeting.

ARTICLE LXI.—The admission of a new Member may take place at any General Meeting. When he has paid his admission-fee, and subscribed the Obligation-Book, the President, or whoever fills the chair, standing up, shall take him by the hand, and say: "*In the name and by the authority of the Royal Asiatic Society of Great Britain and Ireland, I admit you a member thereof.*"

ARTICLE LXII.—The Obligation-Book is intended to form a record, on the part of the members (by means of the signature of their names in their own hand-writing), of their having entered into the Society, with an engagement (distinctly expressed at the head of the page on which their names are signed), that they will promote the interests and welfare of the Society, and Submit to its Regulations and Statutes.

ARTICLE LXIII.—The Council may at any time call a *Special Meeting* of the Society, to consider and determine any matter of interest that may arise; to pass, abrogate, or amend regulations, and to fill up the vacancy of any office occasioned by death or resignation.

ARTICLE LXIV.—Such Special Meetings shall also be convened by the Council, on the written requisition of *Five Members* of the Society, setting forth the proposal to be made, or the subject to be discussed.

ARTICLE LXV.—Notice of Special Meetings shall be given to every member residing within the limits of the Three-penny post; apprizing him of the time of the meeting, and of the business which is to be submitted to its consideration. No other business shall be brought forward besides that which has been so notified.

ARTICLE LXVI.—The course of business, at *General Meetings*, shall be as follows:

1. Any specific and particular business which the Council may have appointed for the consideration of the meeting, and of which notice has been given, according to Article LXV., shall be discussed.
2. The names of strangers proposed to be introduced shall be read from the Chair; and if approved, they shall be admitted.
3. The minutes of the preceding Meeting shall be read by the Secretary, and signed by the Chairman.
4. Donations presented to the Society shall be announced, or laid before the Meeting.
5. Certificates of recommendation of Candidates shall be read.
6. New Members shall be admitted.
7. Ballots for new Members shall take place.
8. Papers and Communications shall be read.

ARTICLE LXVII.—The Anniversary Meeting of the Society shall be held on the second *Saturday* in *May*, to elect the Council and Officers for the ensuing year; to receive and consider a Report of the Council on the state of the Society; to receive the Report of the Auditors on the Treasurer's

Accounts : to receive the Report of the Committee of Correspondence ; to enact or repeal regulations ; and to deliberate on such other questions as may be proposed relative to the affairs of the Society.

OF THE PUBLICATIONS OF THE SOCIETY.

ARTICLE LXVIII.—Communications and Papers, read to the Society, shall, from time to time, be published, under the title of *Transactions*, or *Journal of the Royal Asiatic Society of Great Britain and Ireland*.

ARTICLE LXIX.—All *Resident* and *Non-resident* Members of the Society are entitled to receive, *gratis*, those parts or volumes of the *Transactions* or *Journal* published subsequently to their election ; and to purchase, at an established reduced price, such Volumes or Parts as may have been previously published.

ARTICLE LXX.—The Council are authorized to present copies of the *Transactions* or *Journal* to learned Societies and distinguished individuals.

ARTICLE LXXI.—Every original communication presented to the Society becomes its property : but the author, or contributor, may republish it twelve months after its publication by the Society. The Council may publish any original communication presented to the Society, in any way and at any time judged proper ; but if printed in the Society's *Transactions*, or *Journal*, twenty-five copies of it shall be presented to the author or contributor, when the Volume or Part in which it is inserted is published. Any paper which the Council may not see fit to publish may, with its permission, be returned to the author, upon the condition that, if it be published by him, a printed copy of it shall be presented to the Society.

MISCELLANEOUS ARTICLES.

ARTICLE LXXII.—Every person who shall contribute to the Library, or Museum, or to the General Fund of the Society, shall be recorded as a Benefactor ; and his gift shall be acknowledged in the next publication of the Society's *Transactions* or *Journal*.

ARTICLE LXXIII.—No books, papers, models, or other property belonging to the Society, shall be lent out of the Society's House, without leave of the Council. Every Member of the Society has a right, between the hours of ten and four, to inspect the books or manuscripts of the Society, and to transcribe extracts therefrom, or take copies ; but no stranger shall be allowed the use of the Library without the permission of the Council.

ARTICLE LXXIV.—The Museum shall be open for the admission of the Public, on Tuesdays, Wednesdays, and Thursdays, between the hours of eleven and four, either by the personal or written introduction of Members, or by tickets, which may be obtained by Members at the Society's House.

LIST OF THE MEMBERS
OF THE
ROYAL ASIATIC SOCIETY
OF
GREAT BRITAIN AND IRELAND.

CORRECTED TO THE 10th OF MAY,
M.DCCC.XXXIV.

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By the Rev. Nicholas Wiseman, D.D. C.M.R.A.S. &c. June 7.

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Systema Brahmanicum Liturgicum, Mythologicum, Civile, ex monumentis indicis Musei Borgiani Velitris, illustravit F. Paulinus à S. Bartholomæo, 4to. Romæ, 1791.

Musei Borgiani Velitris Codices Manuscripti Peguani, Siamici, Malabarici, Indostani; illustr. F. Paulino à S. Bartholomæo, 4to. Romæ, 1793.

Examen Historico-criticum Codicum Indicorum Biblioth. Sac. Congregationis de Propaganda Fide, auct. P. Paulino à S. Bartholomæo, 4to. Romæ, 1792.

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Viaggio alle Indie Orientali, umiliato alla Santità di N. S. Papa Pio Sesto, P. M. da Fra Paulino da S. Bartholomæo, 4to. Roma, 1796.

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Transactions of the Linnæan Society of London, Vol. XXII. Part I. 4to. London, 1834.

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The Hitopadesha, translated into Bengâli by Sri Bhavâni Chandra Vandyapâdhyâya; the poetical parts are given in Sanscrit also, the prose in Bengâli only: printed at the Chandrika press in Calcutta, 8vo. S. 1745; A.D. 1824.

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A Dictionary in Persian and English, by Ramdhun Sen, 8vo. Calcutta, 1830.

A Dictionary in English and Persian compiled and edited by Ramdhun Sen, 8vo. Calcutta. 1833.

By Hukeem Abdool Mujeed, also through Mr. Atkinson.

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The Quarterly Oriental Magazine, Review, and Register; Vol. VIII. 8vo. Calcutta, 1828.

The Oriental Magazine and Calcutta Review, Nos. I. and II., 8vo. Calcutta, Jan. — Feb. 1823.

Eleven Nos. of the Newspaper printed in Arabic and Turkish under the auspices of Mehemet Ali, Páshá of Egypt, at Boulak near Cairo.

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A Lithographed Print, copied from a painting representing the Trial of some Seamen of the H.C.S. Neptune, on a charge of murder, before the Chinese Authorities at Canton in 1807.

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Transactions of the Cambridge Philosophical Society, Vol. V. Part II. 4to. Cambridge, 1834.

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Travels into Bokhárá, being the Account of a Journey from India to Cabool, Tartary, and Persia; also Narrative of a Voyage on the Indus from the sea to Lahore; by Lieut. Alexander Burnes, F.R.S., with an entirely new Map, by Mr. J. Arrowsmith, 3 vols. 8vo. London, 1834.

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Transactions of the Royal Society of Literature of the United Kingdom, Vol. II. Part II. 4to. London, 1834.

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The Bengal Sporting Magazine and General Register, No. 1, 8vo. Calcutta, Jan. 1834.

The East Indian United Service Journal and Magazine, Nos. 1, 2, and 3, from June to November, 1833. Calcutta.

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A Cast in plaster from a Phœnician Gravestone found at Maghrawah, in Tunis, by Sir Grenville Temple, Bart.*

* A letter from Sir GRENVILLE TEMPLE to General FORBES, giving an account of the discovery of this relique, is inserted in the third volume of the *Transactions* R.A.S. p. 548, and is accompanied by a fac-simile of the stone. It is right to state, that a communication has been recently received by the Society from Sir WILLIAM BETHAM, F.S.A., in which that gentleman gives it as his opinion that the stone is not sepulchral, as supposed by Sir GRENVILLE TEMPLE, but bears an inscription in honour of the Tyrian HERCULES, of which the language is precisely the same as the ancient Irish.—ED.

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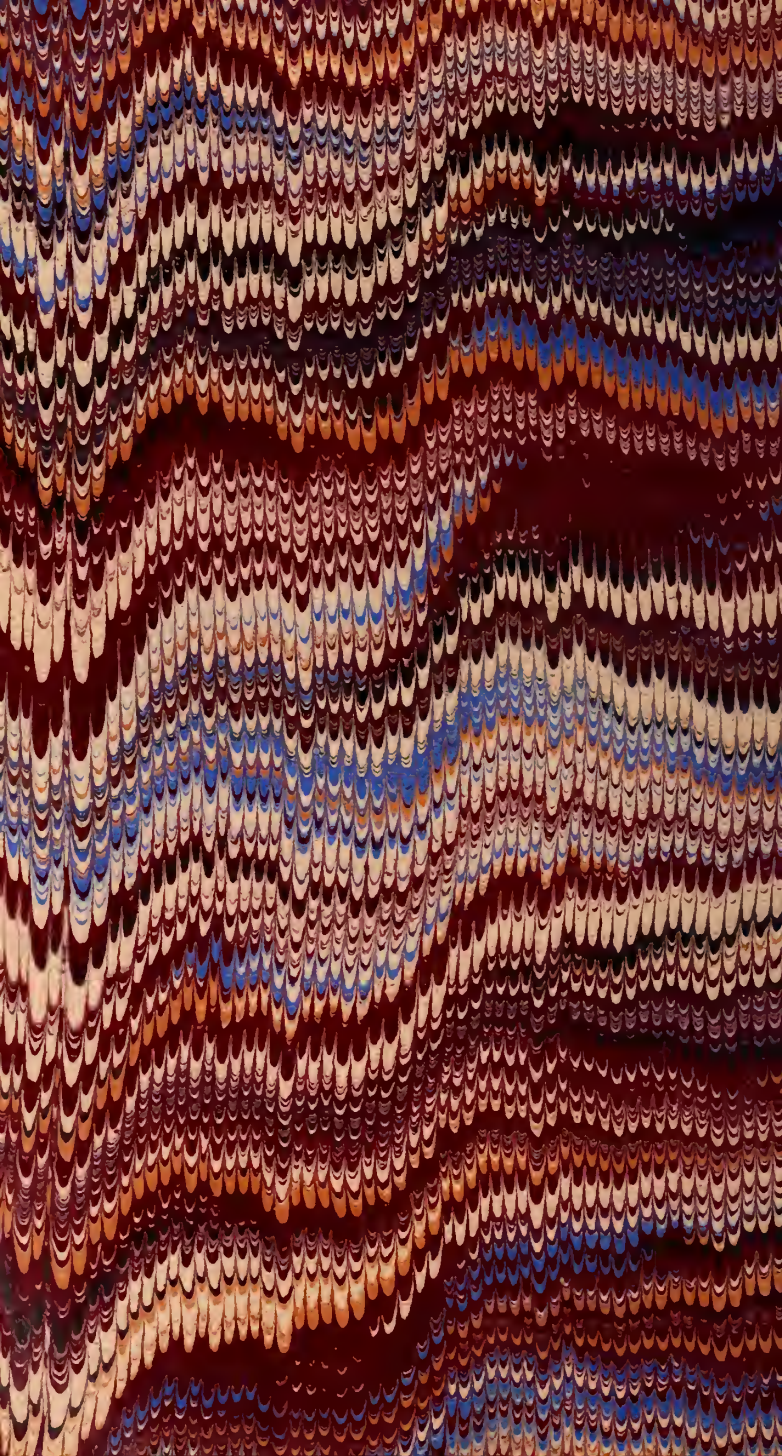
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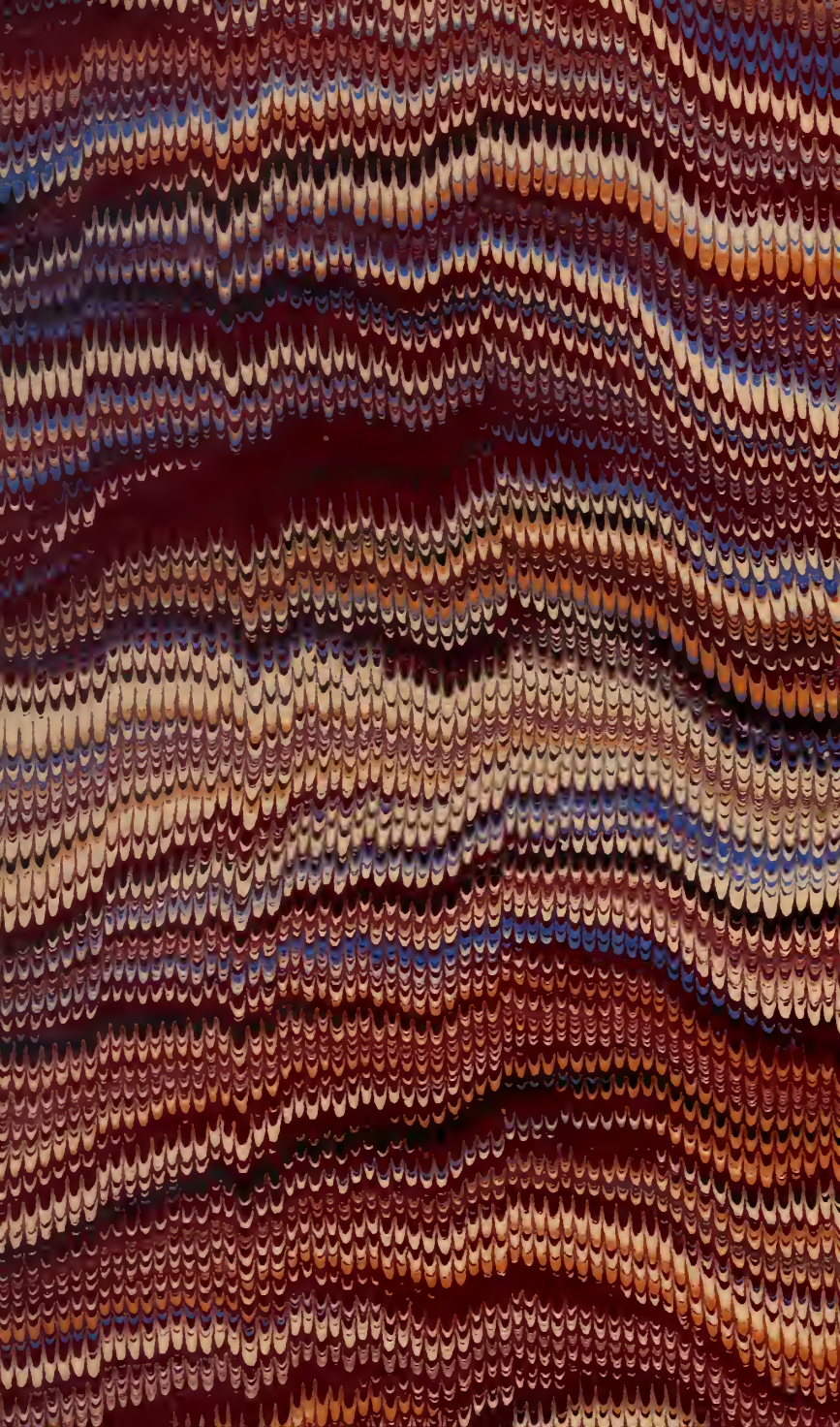
ERRATA TO VOLUME I.

- Page 9, line 17, *for* raking stern, *read* raking stem.
- .. 10, .. 14, *for* prow stern, *read* prow stem.
- .. —, .. 29, *for* stern head, *read* stem head.
- .. 11, .. 34, *for* ditto, *read* ditto.
- .. 12, .. 23, *for* ditto, *read* ditto.
- .. —, .. 31, *for* ditto, *read* ditto.
- .. 13, .. 5, *for* ditto, *read* ditto.
- .. 22, .. *for* Sindhú, *read* Sindhu.
- .. —, .. *for* Sindhúddés, *read* Sindhudés.
- .. 23, .. 3 from below, *for* Púrdna, *read* Purána, and in other parts of the Number.
- .. —, .. last line, *for* Tohfut al Gírdm, *read* Tuhfut al Girdni; and in other parts of the Number.
- .. 24, .. 22 from the top, *for* Sirowar, *read* Sarowar, (recurring in the note.)
- .. 25, .. 5 from below, *for* SUSI, *read* Sasi.
- .. 26, .. 3 *for* Oriti, *read* Oritæ.
- .. 29, .. last line, *for* Laryla, *read* Larica.
- .. 30, .. 5 from the top, *for* Akbári, *read* Akbari.
- .. 32, .. *for* Ságára, *read* Ságara.
- .. 46, .. 17 from the top, *for* pharasaical, *read* pharisaical.
- .. 48, .. 1 *for* Pínchayat, *read* Pancháyat.
- .. —, .. 2 from below, *for* Dharamádhikari, *read* Dharmádhikári.
- .. 88, .. 7 from the top, *for* SÍVA, *read* SIVA.
- .. —, .. 12 *for* DÚRGA, *read* DURGÁ.
- .. 91, .. 7 *for* Nava Ráttiri, *read* Nava Rátra.
- .. 117, .. 22 *for* AKBÁR, *read* AKBAR (repeatedly).
- .. —, .. — *for* ARANGZÍB, *read* AURANGZÍB (repeatedly).
- .. 118, .. 17 from below, *for* Habib-as-sír, *read* Habib-as-siyar.
- .. 122, .. 7 *for* midintm, *read* medintm.
- .. 126, .. 2 *for* Serumenrai, *read* (properly) Surra-man-rad.
- .. 132, .. 10 *for* Himaláya, *read* Himálaya.
- .. 135, .. 7 from above, *for* Aromea, *read* (usually) Urmiah, Oormeah.
- .. 138, .. last line, *for* Patalipura, *read* Pátaliputra.
- .. 171, .. 11 from the bottom, *for* COSMOS, *read* COSMAS.
- .. 173, .. 22 *for* NEBUCHADREZZAR, *read* NEBUCHADNEZZAR.
- .. 200, .. 6 *for* Púrdn, *read* Purán, }
- .. —, .. — *for* Púrdna, *read* Purána, } all through.
- .. 233, .. 18 & 33 from the top, *for* ALLÁ-UD-DÍN, *read* ALA-UD-DÍN.
- .. 234, .. 6 *for* RIZÁK, *read* RIZZÁK.
- .. —, .. 5 *for* Ságdra, *read* Ságara.
- .. —, .. 12 .. *for* AKBÁR, *read* AKBAR (all through).
- .. 236, .. 21 *for* Mánšura, *read* Mansira.
- .. 267, .. 7 from the bottom, *for* sabhásudd'ha, *read* sabhásudd'ha.
- .. 278, .. 8 *for* srid'han, *read* strid'han (several times).
- .. 284, .. 18 from the top, *for* purushá, *read* purusha.
- .. 294, .. 13 *for* Bháratá-Vārshán, *read* Bháratá-varshan.
- .. 307, .. 9 *for* REMUSÁT, *read* RÉMUSAT.
- .. 327, .. 15 *for* Zodaic, *read* Zodiac.
- .. 330, .. 2 from the bottom, *for* Badukhshán, *read* Badakhshán.
- .. lxxi .. 15 *for* Tim, *read* T.
- .. — .. 10 *for* Sástrá, *read* Sástri.

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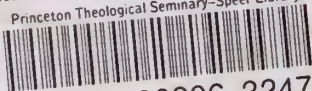




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